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A  
**TREATISE**  
ON THE  
**PLAGUE**  
AND

**Pestilential FEVERS,**

WITH

Some Useful HINTS, for the *better*  
PREVENTION and CURE.

Together with

Some *Observations*, on the PESTILENTIAL  
FEVER now *raging* among the HORNED  
CATTLE;

AND

The *Reasons* for the NECESSITY of *rectifying*  
the *present* ILL STATE of PHYSIC, in this  
NATION.

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Cum AER inquinamentis hujusmodi quæ HOMINUM na-  
turæ adversantur, plenus fuerit, tunc HOMINES  
ægotant. Quando verò, alteri cuidam ANIMAN-  
TIUM generi, AER incommodus fuerit, tunc eo morbo  
corripitur. HIPPOC. de Miasmatis.

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L O N D O N :

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THE  
NEW  
AND  
REVISED  
EDITION  
OF  
THE  
HISTORY  
OF  
THE  
CITY  
OF  
NEW  
YORK  
FROM  
ITS  
FIRST  
SETTLEMENT  
TO  
THE  
PRESENT  
TIME  
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# P R E F A C E.

THE very great Apprehensions and Fears which possess our Nation whenever the Plague rages in foreign Parts, we presume, make it not unreasonable, at this Time, to lay before the Public the Matters of *Fact* concerning the *Infection* of the Plague and its *spreading*; collected from the *best Records* of Plagues, and especially from the *late authentic Journal* of the Plague of *Marseilles*: Because by this means, we shall be able to *shew, that the Plague is seldom, if ever, transplanted from foreign Countries, or from the Person of one Man into that of another*: so that the People, by duly considering these *Facts*, may be enabled to judge for themselves, whether there is really sufficient Foundation for that great Fear, which seems so universally to possess them, whenever they hear of the Plague in any distant Country.

HOWEVER, as the Plague, that very *terrible Disease*, may be the Product of every *Country*; and it may therefore be our great Unhappiness to be visited with *that Calamity*; we have thought it not improper, at the same Time, to give some *rational Hints* and Directions for *Prevention* and *Cure*; chiefly collected from the *Observations* and *Experiences recorded* in the best Accounts of *Plagues*: And likewise to shew, how we may be able to make the best Use of the Experience

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perience of others, for our own Safety and Benefit: Not doubting but every duly qualified Physician, by carefully consulting the Methods of *Prevention* and *Cure* in *those Records*, and diligently comparing the Cases therein related, together with the Things which proved *beneficial* or *hurtful* in the *several Plagues*; may be fully furnished with Methods of *Prevention* and *Cure*, sufficient to direct his Practice with Success in all Times of *Pestilence*, tho' he may never before have seen any one sick of the *Plague*: So great an Advantage may the skilful Physician make of the *Observations* and *Experiences* of others, when *judiciously* and *faithfully* recorded.

THE many *Facts* we have produced from the *Records* of *Plagues*, concerning the *Infection* and *spreading* of this Disease, we verily think, cannot fail of abating that unreasonable Fear and Prejudice which is so common to the People. And we hope, the Hints and Directions given, for *Prevention* and *Cure*, taken chiefly from the beforementioned *Records* of *Plagues*, will also appear reasonable; which cannot but be Matter of Consolation to every Lover of Mankind; not only while he observes, that he is thus reasonably guarded against *excessive Fears*; but can also assure himself, that, if the Means are used *in Time*, we are not altogether left without a *Remedy*, in both these Cases, I mean, the *Prevention* and *Cure* of this worst of Calamities; which at one time or other, as Experience confirms,

may

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may make its dreadful Inroads on *every Country*: And as all Physicians agree, that the *worst* Kinds of the *epidemical Small Pox*, the most fatal Distemper of *our Nation*, bear a very great *Similitude* to the *Plague of Pestilence*; we have also ventured, out of tender Regard to our Country, to give our Opinion concerning a *more safe and certain Method* of Practice in the *epidemical Small Pox*; founded upon the *Hints and Successes* recorded in the Accounts of *Plagues*: And should it so happen, that the Method we have here proposed should not appear *reasonable*, or on Trial be found *unsuccessful*; yet we hope, it may excite other Physicians. to endeavour to strike out, or investigate, a more certain and safe Method of treating the *worst Kinds* of the *epidemical Small Pox*; which, in our Nation, oftentimes proves little inferior to the *Plague* itself.

WE have also communicated *the Method and Medicine* for the Cure of *the Plague and pestilential Fevers*, whose Excellency has been with the greatest Success often experienced, in the very *worst Kinds of Fevers*; and which we have Reason to hope, may prove the *peculiar* and proper *Alexipharmic* for curing the *Plague* and *pestilential Fevers*: But, should it please God, for the Punishment of our Sins, to *suffer* this Nation to be visited with the *Plague of Pestilence*, before some effectual *Remedy* be *first* found out against the *present Plague of Quackery*, our People must needs  
be



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be in most deplorable Circumstances; as, by melancholy Experience, but too plainly appears from innumerable Instances (in our daily *News Papers*) of fanciful, inconsistent, insolent, and most pernicious Means of Cure, both for Man and Beast. In the *present Plague* among our Cattle, for Instance, with what wild, what absurd, what whimsical *Recipes*; and inconsistent *Means of Cure*, have the Public, from time to time, been variously amused and distracted? While the *rational* and *proper Means* have been grossly neglected. Should this Nation therefore be so peculiarly unhappy, as to be visited with the *Plague of Pestilence*, whilst this great Inundation of *Quackery* subsists, 'tis not to be conceived how greatly the People of *all Sorts* may suffer from these bold, and ignorant *Pretenders*, the most *infallible* Destroyers of Health: And since the *best Means* hitherto made use of, to stop the *Spreading* of the Sickness among the Cattle, have not had the desired Effect, other means should be sought after, and such as shall appear most *rational*, will, in all likelihood, be approv'd of, by our *Superiors*, and be forthwith put in Execution: But, where *Prevention* fails, a proper *Method of Cure* ought to take place, and that, before it be too late; and here, we think, it no way unbecoming the *Dignity* of the *learned Physician*, to give *his Opinion*: especially in a Matter of such *public Concern*, and not altogether, out of his *own Province*.

T H E

A  
T R E A T I S E  
O N T H E  
P L A G U E, &c.

**A**S *Contagion* and *Infection*, which bear very different Senses, have been by the *Moderns* taken for *synonymous* Words; and as the *Plague* is generally agreed to be *infectious*, and some think it *contagious*; we shall shew what is meant by the *Infection* of the *Plague*, and at the same Time prove from Facts, that the *Plague* is not a *contagious* Disease.

*HIPPOCRATES* treating of the *Genesis* of Fevers, *Lib. de Flat. p. 297. Foes.* says: *There are two Kinds of Fevers, (which are proper to be mention'd on this occasion) One that is common to every Person, and is called the PLAGUE; but the other only happens on Account of the ill Diet of a Person.*

*HIPPOCRATES* observes also in his *Epidemics*, the Constitution of the Air which preceded Fevers and the *Plague*, to be great  
Heats

Heats attended with much Rain and southerly Winds : And Experience confirms, that this is not the *only Constitution* that breeds the *Plague* ; for *hard frosty Weather*, and *hot and dry Weather*, are also *Constitutions* that *precede Plagues*.

Now, though this *Observation of Hippocrates* gives a *Constitution of Air*, that *breeds the Plague* : Yet, it concerns not the *propagating it by Contagion*. Here we see, that the *Plague* is a *Fever* ; and may understand, that it is consequently the *Native of every Country*, and that it *proceeds from different and opposite Causes*.

WE shall now shew, that it is *rarely*, if *ever transplanted*, either from *foreign Countries*, or from the *Person of one Man into another*.

*HIPPOCRATES*, and all other *Physicians*, believed a *Pollution or Infection* to be in *every Disease*. *Diseases*, says *Hippocrates*, *Lib. de Affect. flat. p. 275.* seldom have any other *Cause*, besides the *Air* : And therefore, when the *Air* is in a *greater or less Quantity*, or is full of those *polluted Particles*, that are hurtful to *Man's Nature*, *Men become sick*.

ON the other Hand, when *Physicians* speak of *Contagion*, they speak of *this Infection* passing from one Thing, or one Person, into another ; as *Fracastorius*, the *first Person*, I think, that *supposed the Plague to be a contagious Disease*, expresses it.

CONTA-



CONTAGION, says *Fracastorius*, Lib. 1. Cap. 1. p. 77. always supposes *two* Things, one from which the *Infection* passes, and another which receives it; as also, that the *Infection* is the *very same* in both these Things; because the same *Disease* comes into the sound Person by *Contagion*, or by the *Touch*: So that a Person, who dies of *Poison*, says *Fracastorius*, may be said to be *infected*; but by no Means, that he hath received his Death by *Contagion*: And therefore *Infection* always precedes *Contagion*, and when an infected Person conveys to another the *Disease* wherewith he is infected, and that by the *Touch*; this second Person is said to *catch* the *Disease*, or to take it by *Contagion*. This is the Language of *Physicians*, and thus spoke our latest Author on the *Plague*, Dr. *Hodges*.

Λοιμολογ. p. 59.

THE *Leprosy*, *Consumption*, *sore Eyes*, the *Itch*, and a very few more, are therefore call'd *contagious*. Now when we put the *Question* concerning the *Plague*, or any other *Disease* being *contagious*, we are bound to determine from *Experience*, as in the Case of other contagious *Diseases*, what we know in *Fact* of the *Plague* being convey'd by *Contact*, or by *Contagion*; and this is rather a *Question* of a *Fact*, than of *Physic*.

HOT Air attended with much Rain and southerly Winds, *Hippocrates* Epid. 3. observed to be a *Constitution* of Air which preceded *Plagues* and *Fevers*: So that what  
spreads

*spreads or propagates* any Thing, always accompanies and is active in propagating. *Hippocrates* entitles this Section of his *Epidem.* the *Constitution of Air that causes the Plague*, and relates in it, the kind of Weather that *precedes*, and the *Plague or Fevers* that follow. *Hot and moist Air* then, and *southerly Winds* are *Causes*; and *Fevers or Plagues*, *Effects* of these *Causes*. But this is not the *only Constitution*, for we find also by *Experience*, that *hard frosty Weather*, and *hot and dry Weather*, are *Constitutions* that likewise *precede Plagues*; and are, at least, their *antecedent Cause*: and the *Constitution of hard Frost*, breeding a *Plague*, is as *obvious* as any other *Constitution* whatever. Besides the *Plagues* in *Stockholm*, *Dantzick* and *Hamburgh*, our last great *Plague* of *London* began in *December 1664*, as *Dr. Hodges* attests. And sometimes *hot Weather* is found to *diminish the Plague*, as we see by the Account from *France*, viz. the *Paris Article* in the *London Gazette* for *July 21, 1721*, which says: That ‘*the Court has received a Letter from the Marquis de Pons, who commands at Toulon, with Advice, that the hot Weather had much diminished the Plague in that City.*’

In *Egypt*, and in all the *Turkish Dominions*, the *Plague* begins commonly in *February*, a cool Season; and ends almost to a Day, on the 24th of *July*, their hottest Season.

THERE

THERE broke out a Plague in *Venice* (says *Matth. Villani, Lib. 1. Historiar.*) in the Year 1348, of which he was a Witness, in the Month of *March*. It was at its Height in *April* and *May*. It began to decline in *July*, and ended in *August*; so that a Plague will end in *hot Weather*.

ALL *Plagues* make a *slow Progress* in the Beginning, and do not always encrease with the Heat of the Weather; nor does the Winter always suppress it, as *Experience* has shewn. And a Plague is really the Product of every Country; because the two memorable *Constitutions of Air*, and *Breeders of Plagues*, are every where to be met with; and the fore-mentioned *Constitutions of Air*, are certainly capable of infecting every Person within the Sphere of its Activity, they being equally and duly disposed: In that Case the Efficacy of the Air is not scanty, and able only to infect two or three People; in order to their transferring it by *Contagion*, and propagating the Plague to the Rest: Which Notion is by no Means philosophical, and impeaches the Power of the State of the Air against all Experience.

THE great Pattern of writing History, *Thucidides, Lib. 2.* after a terrible Account of the Cruelty of the Plague at *Athens*, tells us: That it began (according to common Report) in *Æthiopia*, from whence it fell down into *Egypt*, and from thence got footing in *Africk*, and a great part of *Persia*; but after that



that poured down upon Athens with all its Violence. In Imitation of *Thucidides*, *Matth. Villanus* wafts his Plague in 1348, into *Italy* out of *Greece*, closely following this excellent *Historian*, in every Article of his History of *Florence*, in Things as well as Method, as far as they could go together : But Physicians must always remember, that this is but a Report, and no better than another Report of the *Peloponnesians* having poisoned all the Pits or Wells of Water in *Athens*, to which also, the Cause of this Plague was ascribed. Now, when *Historians* relate their Accounts of a Plague, it is the Constitution of Air only, and not the Travels of the Plague that we regard. And we must remember also, that Physicians, speaking of the Constitutions of Air, consider them as the productive Causes of Plagues; but not as the fanciful Carriers of Plagues and other Diseases: For *Hippocrates* spoke of southerly Winds; because in the *Levant* these Winds are loaded with Moisture; but not that he, or any of his Successors, ever dreamed of a Plague being the natural Product of southern Countries, in order to be sown to the Northward.

THE Plague and Fever are Names denoting Diseases of the same Kind, but are not specifically the same. The Plague is the top Degree of a Fever, and there are two of these in the Opinion of *Hippocrates*; and yet the Word Fever denotes the Genus comprehending all Orders, Degrees, and Kinds of

of *Fevers* whatsoever. A *Fever* is the *general Name*, and a *Plague* is a *Species* of a *Fever*: And all the different Kinds of *Fevers* are as specifically distinct from one another, as any other two *Diseases*: And there are *specific Marks* which distinguish the *Plague* from other *Fevers*.

IN the *Plague* we ask, how is the first Man infected? And may not the *Infection of the Plague* be received without the *Concurrence of some Things emitted from infected Persons*? Yes, sure, from *unwholsome Air*. And it may be demonstrated from the Nature of the *Plague*, that it is never, or very rarely, communicated from one Person to another. And the Proof of the Fact may be taken from Captain *Graunt's Observations on the Plague* in 1636, p. 70. (*Bills of Mortality*;) from the sudden *Jumps* which the *Plague* then made; leaping in one Week from 118 to 927, and from thence again the very next Week to 852; which Effects must surely be rather attributed to a *Change of the Air*, than of the Constitutions of Mens Bodies, otherwise, than as the latter depends upon the former: So that the *Infection of the Plague* depends more upon the *Disposition of the Air*, than upon any *Effluvia* from the Bodies of Men. This is truly a Demonstration, and every one who understands the Manner of Captain *Graunt's Reasoning*, must acquiesce in the Truth of it. The  
Sense

Sense of it is this : *The Captain is enquiring, whether the Steams coming out of our Bodies, or the Air, are the principal Causes of spreading the Plague ; which he determines by the foregoing Argument, in Favour of the Air.* For every body knows, how changeable the Air is : Which by its different Changes from *better to worse*, can speedily make the Plague *more grievous and general* ; as, on the other Hand, its Changes from a *worse to a better Constitution*, can make the Plague *more gentle and less diffused* : And it is these *speedy Changes* of Air, that are the Causes of the *Jumps*, we find the Plague often makes, while it rages, and is doing the greatest Mischief. So that *Infection is never, or rarely conveyed from the Body of one Man into that of another.* And the late Dr. Radcliffe seemed to be of this Opinion ; for, on being asked one Day, *How Men caught the Plague ?* He readily answered ; *Suppose it should Rain, and we two should go together into the Rain ; we should certainly both be wet, tho' we did not wet one another.* Hence may be inferred, that it was his Opinion, that the *Infection* of the Plague was communicated from the *Air*, and not from Man to Man, by *Contact* ; agreeable to what the great SANCTORIUS has long since observed, namely, *That we are infected with the Plague, not by the TOUCH, but by drawing in the PESTILENT AIR, with our Breath.* The Proofs  
for



for this Conclusion, are, that we do not find any *Putrefaction* or *Corruption* brought into, or made in our Blood; and what the Blood itself has not in it, cannot possibly be *propagated* by Contagion. Moreover, we find that *our Steams* do not convey any Thing, any *Length*, pernicious to any other Person; and consequently, that they *seldom*, if ever, are the *Cause* of the Plague.

AND the excellent Experiments drawn from the Journal of the Plague at *Marseilles* evince the Truth of the first Observation. For there we, p. 41. find, what is thought unaccountable: "That those who  
" have shut themselves up most securely in  
" their *Houses*, and are the most careful to  
" take in nothing, without the most exact  
" Precautions, are attacked there by the  
" Plague; which creeps in no body knows  
" how." So that those *Capuchins* and *Religious*, who shut themselves up most securely, and with the utmost Precautions, are attacked by the Plague. And therefore it is very manifest, that the Plague is *caused by the Air*: Especially since these Religious may be supposed as truly secluded from the World, as human Art, or human Fears could contrive. And as to the *Steams* coming from infected Persons: So little did the *Physicians* and *Sheriffs* in *Marseilles* apprehend any Danger from conversing with the Sick, or being about them, that they attended the Sick without any Concern: And the *Marquis de Pilles*, p. 30  
at

at the first, suffers the principal *Pesthouse* (*des Corvalescens*) to be settled within four Paces of his own House.

THE *Experiments* in the same *Journal*, proving, That the Plague is not conveyed by *human Substances*, and far less by their *Effluvia*; are as plain and undisputable as the former: These Experiments not admitting the Possibility of doubting of their being made in the most exact, and most perfect Circumstances. And in the Account of the Plague which raged so terribly at *Constantinople* in the Year 543, which almost consumed Mankind, related by Dr. *Howel* from *Procopius*, it is recorded: That no *Physician*, or other, caught the *Disease* by touching the *sick Bodies*; and that many continued free, tho' they tended and buried infected Persons. Now, omitting Numbers of Experiments (better every one of them, than ever were brought for proving the passing of the Plague by Contagion;) such as are made by the Dressings of Surgeons, taken from the Plague Sores; the Impunity of People, rashly being in Bed with a Person who dies of the Plague, &c. we may content ourselves with one Example of above a thousand Experiments, which is taken from the forementioned excellent Record, the *Journal* of the Plague at *Marseilles*, where we are told: p. 24. Many Women who suckled Children die of the Contagion; and the Infants are found crying in their Cradles, when the Bodies of their Mothers or Nurses are taken away;

*away ; they are afterwards fed with Spoon-Meat, or held to Goats to suck, &c.*

ARGUMENTS, drawn from the Examples of these Innocents, are irrefragable. What is a Steam (the thousandth Part of one Drop, thrown no great Length in the Air, and scarcely possible to be received into the Body of other Persons ;) to the Substance of these Nurses immediately conveyed, warm and unchanged, into their Children ? Yet the *fortieth* of them only die ; and manifestly for want of necessary Support. These Instances do not only make it easy for us to comply with Captain Graunt's Demonstration ; but are in themselves so obvious, as to bring us to *this Conclusion* by mere Induction : *Namely*, it must therefore be confessed, that the *Infection* of the Plague is *rarely*, if ever, convey'd from the *Body* of one, into *that* of another Person ; or that the Plague is not a *contagious* Disease.

Now, as it has been shewn, that the Plague does not pass from one Man into another, we shall prove, *That it is not conveyed by Merchandise, or any other Goods.*

THE Opinion that has most commonly prevailed among us of late, of Merchandise, Household-Goods, and Apparel, being a *Fomes* or *Matrix* for rearing up a Plague ; we hope to make appear to be as *false* as it is *new* : And that *Experience* as little teaches us, that the *pestilent Infection* is conveyed

B

by



by *Goods*, as *History* vouches for the Universality and Truth of this Opinion.

To convince us of this, we need only recollect, what has been already shewn above : That the Air does not *produce*, far less *bring any real Corruption into the Blood*, when it produces the Plague : As also : That whatever the State of the Blood may be, there is not *any Corruption* carried from the Body of the Sick, into the Body of the Sound.

THESE are Principles, which we have learned from pure Observation ; and consequently, that the Plague is not a *contagious Disease* : it being in the *Nature* of a *contagious Disease*, that its Infection is known to be communicated from one Man into another, *by the Touch*. We may therefore wonder, how *Goods* receive Corruption ; and how they more readily convey the Plague, than one Man does to another. This ought to have been made very plain by *Observation* and *Experience*, the only certain Way of coming at the Truth in this Affair ; before such Opinions and Reports had been currently spread. The *Arabian* Physicians, nay, the *Grecian* Physicians, from whence the *Arabians* learnt their Physic ; relate the small Regard they had to Merchandise or Apparel giving them the Plague : And *Greece* has been anciently, as well as in the latter Ages, often infected with the Plague.

It

It was in *Greece*, that all the loose Observations and Practices in Physic, were first collected into a Body, and afterwards formed into a Science. It was from *Greece*, that Physic was first brought into *Italy*, and from thence transmitted all over the *West*. And as some of the Goods, mentioned to convey Plagues, are the Merchandise of that Country; the Judgment of these Physicians, who were the *Authors of Physic*, and who truly carried it to all the *Perfection pure Observation and Experience can possibly do*; must be owned to be irrefragable, and not to be questioned in a *mere Matter of Fact*, in their *own Country*, and for a *great Series of Years*. Yet in all their Books of Physic, we only hear, *that a Plague is a Fever*; but no more of a Plague being carried and conveyed by Goods than of *Plagues of Cattles* being bred *Abroad*, and brought into other Countries by the like Conveyance. Neither the *Greek School*, nor the *Italian*, nor the *Arabian* (which flourished and preserved Physic, when it was no more in either of the former) make any mention of a Plague being brought, or fomented and nursed by their costly *Furrs*, or by any *other Goods* whatsoever. In short, neither the *Grecians*, nor *Italians*, for some time after the reviving of Learning, had any Notion of the Plague passing from one Man into another; and far

less of its passing *from a Man into Merchandise*, and back again from *that* into *Men*.

*HIPPOCRATES*, the most ancient Physician, gives us an ample Account of *Plagues*; and his Observations are so natural and true, that the *succeeding Plagues* were but so many Confirmations of the Account given first by the great *Hippocrates*: But we learn nothing of this kind from him, nor his Successors, 'till about the Middle of the *sixteenth Century* of the *Christian Æra*, which makes up two thousand Years. In all which Time we find nothing of a Plague being bred, or brought in *Goods*.

MOREOVER, these Physicians made the best Use of *Observations* of every other kind: Insomuch, that they copied Nature better, than their admired Sculptors; and have transmitted these *Observations* with an admirable Simplicity of Expression. Can it then be thought, that they could fail in *observing*, what we allow every body capable of, *the most obvious Facts*, which must have occurred to them often every Day in repeated *Plagues*? *Rhases* lived 120 Years, and how often may we think he practised on the Plague?

THUS then besides having the *unanimous Consent* of the most sagacious Physicians living in the Countries of *the Plague*, That the Plague is never carried about in merchandise; we have also, at the same Time, many



ny Millions of Experiments, and the universal Agreement of the best Physicians, That the Plague is not contagious, and that it is neither bred nor conveyed in Goods.

**HIERONIMUS MERCURIALIS**, an eminent Physician, who lived till the Beginning of the 17th Century, says, " After " I had made a most particular Search among the Writings of ancient Physicians, " for the Plague being communicated by a " Fomes, I never could discover any such " Opinion among them ; but what is very " remarkable, no modern Physician, who " has either taught Physic, or has translated " the Works of the Antients, ever offered " at an Explanation of a *Matrice* or *Fomes*, " till the Times of our Grandfathers."

**TURKEY** has furnished us with an uninterrupted Experience, and the universal Declaration of that Nation, for upwards of two thousand Years, is : That the *Plague* is neither bred in Goods, nor brought by them into any other Country. And the Behaviour of the *Turks*, *Greeks*, or *Franks*, in the Time of the Plague in *Turkey*, would convince any one, that they did not think the Plague was conveyed in Goods.

**THE Turkey Company** has never once brought us over a Plague, since their first Establishment ; yet their Merchandise has always been returned ; and that, from Countries

*tries where the Plague was making great Destruction.*

THE Merchants who lived in *Grand Cairo* during a Plague, attended their Warehouses, when their goods were packed up, and assisted in the Business of *Flax* and *Cotton*, without receiving any hurt to themselves, or perceiving any in their Labourers. The like Accounts we have from *Smyrna*, *Aleppo*, *Scanderoon*, *Constantinople*, &c. And what is particular, *Cotton* is the Merchandise they smell at, and handle more than any other. These Merchants sent us Goods, some Years ago, from *Aleppo*, while there raged in it a most destructive Pestilence, that carried off *Ninety thousand Souls in half a Year*; yet neither *Plague*, nor any *Degree of it*, was perceived here: And the Merchants inform us, that there is not any Place, which is always infested with the Plague, not *Grand Cairo* itself (notwithstanding the ill Name it bears :) as also, that *Plagues* keep in so constant a Course, that they know their Duration and Violence, by their appearing earlier or later in the Spring.

WE have likewise our own Experience, and that of our Ancestors, for the *Turkey Goods* never having brought the Plague amongst us, in upwards of an hundred Years. And let these Merchants be supposed as partial for their own trade, as we can reasonably;

bly; yet their Testimony is the more unquestionable, because it is no more than what was given for nineteen hundred Years before, and is at present the common Opinion of *Franks*, as well as of the *Turks* and *Greeks*.

WHAT greater Proof, more ample and particular, can be given of any *Fact* in Question, than what we have here given, against the *mistaken Notion* that the Infection of the *Plague* is conveyed in *Goods*?

MANY among us remember the *Plagues* in *Stockholm*, *Dantzick*, in the Year 1708, and 1709. and *Hamburgh*, which infested those Parts not many Years ago; where we had Ships bound up in Ice, during a very long Winter, and that returned loaded with *Flax*, *Hemp*, *Feathers*, and other *supposed* Carriers of *Plagues*: Yet many Hundreds of our Seamen, employed in these Services, came Home in good Health (tho' they had been Witnesses of the great Mortality among the Natives of these Countries) neither did *their Goods* bring us any Degree of the *Plague* from whence they were loaded. Let us look back upon the last *Plague* in *Colchester*, soon after the *Plague* of *London*, a Town that yields great Riches by our *Woolen* Manufactures; and we may find, that the People did not slacken their Industry. though *Wool* is as dangerous as *Cotton*, by common Fame; nor did their Labours, sent to *London*,



don, and from thence sent out to *Holland*, and other Parts, ever carry the *Plague* along with them.

IT were endless to run through other Branches of our trade, or to insist upon any of them particularly. The Instances, we have here produced are irrefragable; the Experiments plain, and without Number: So that a Person, who can withstand this Evidence, is never to be perswaded by any kind of Argument. It is therefore very manifest, that a *Plague* is not carried by *Goods*, or that the Infection is not made *contagious* by *Merchandise*, *Apparel*, &c.

WE will now consider the small Number of Experiments alledged for the Proofs of *pestilent Infection*, being conveyed in *Goods*; and will also shew, when it was, that Men first began to talk of the *Plague* being a *contagious Disease*.

ALEXANDER BENEDICTUS, *Lib. de Peste, cap. 3.* tells us of a "Feather-bed" that was thrown aside into a remote Corner of the House, being suspected to hold the *Plague* in it; but that it raised a *Plague* by its being shook up, *seven Years* after, of which 5,900 People died in twelve Weeks in *Wratisslaw*. And we are told that the *pestilent Contagion* was shut up in a *Rag*, for *fourteen Years*." But this Observation was against all the current Opinions of those Times, as well as all Experience.

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And, indeed, could the Plague lay thus concealed in *Clouts* and *Holes*, Men should not find any Safety in any Apparel. Besides that, were this true, what would *Quarantines* and *Lazarets* avail?

FORESTUS, *Lib. vi. Obser. 22.* Says: "That a young Man was seized with the Plague, only by thrusting his Hand into an old Trunk, wherein there was a Cobweb, which in that Instant made a Plague-sore." And with this Breaking out, it seems, Matters went no farther. Sure such vulgar Notions ought to be laughed out of the World. The Observation left us by *Fracastorius*, does not prove much more than the two former; and these three are the principal Experiments brought by *Sennertus*, for the Proof of the Plague being a contagious Disease, and seem to be the only Foundations for *Quarantines*.

FRACASTORIUS wrote the best of all the Authors who supposed the Plague to be conveyed in Goods, &c. and on his Authority about Contagion, great Affairs in Religion turned, about 230 Years ago. There was a Plague in *Verona*, which destroyed 10,000 Persons, where, says the learned *Hieron. Fracastorius*, out of one Leather-Coat died five and twenty Germans, who put it on, one after another. But this Observation, even according to *Fracastorius* himself, teaches us, that this Coat did not so much keep the

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*Plague*, as it did *Poison*: for no Body suffered by it, besides those who actually wore it. It did not *spread* or *propagate the Plague*, by being *stirred* and *opened*, as in the former Case of *Alexander Benedictus*; nor as our *Cotton-Bags*, or *Bale-Goods* are said to do, immediately upon the opening of them. So that according to *this Observation*, the *Leather-Coat* held *Poison*, but not *pestilent Infection*, and therefore was not *contagious*: For we do not find it passing from the dead *Germans*. The true State of the Question in this Case, is, whether the Men had the *Plague*, which at that Time infested *Verona*, before they put the Coat on? Or whether they died by putting it on? The latter is impossible, because of the Suddenness of the Death; supposing them otherwise in good Health: And the former is a Case common enough in Times of *Pestilence*, as we may learn by making a Voyage to *Turkey*; where we may find *Coats* of all Sorts, belonging to many Masters, without ascribing the Cause of their Death to the *Habit*.

DR. HODGES was desired to visit a Gentlewoman, who was seemingly in good Health, and had made a very hearty Dinner that Day; yet the Doctor foretold her Death that Evening, and she died that Afternoon. We do not find the Doctor charged with her Death, tho', no doubt, he had visited many ill of the *Plague* that Day. The

Story



Story related by *Fracaſtorius*, happened thirty-five Years before he published his Book, *De Sympathia & Antipathia*, L. 1. *De Contagione & contagioſis Morbis*, 1546 *Venetis*, and when he was too young to know this History with all its Circumſtances, neceſſary for making it a ſufficient Proof of the Plague being thus conveyed. It is likewise very plain, that this excellent Author wanted *Observations* very much to recommend this new Doctrine of the Plague being contagious, when he was forced to have recourse to this *Leather-Coat*, as the beſt he could find.

THE Account Dr. *Hodges* gives us of the Behaviour of the People of *London*, after they returned to Town in Winter 1665, is an undeniable Experiment againſt a *Pestilence* being propagated by a *Fomes*, and almoſt from one Body to another. He tells us, Page 27, " The Houſes which before were  
 " full of the Dead, were now again inha-  
 " bited by the Living ; and the Shops which  
 " had been moſt Part of the Year ſhut up,  
 " were again opened, and the People again  
 " chearfully went about their wonted Af-  
 " fairs of Trade and Employ. And even  
 " what is almoſt beyond Belief, thoſe Citi-  
 " zens, who were before afraid, even of  
 " their Friends and Relations ; would, with-  
 " out Fear, venture into the Houſes and  
 " Rooms where infected Perſons had a lit-  
 " tle before breathed their laſt : Nay, ſuch

“ Comforts did inspire the languishing People, and such Confidence, that many went into the *Beds* where Persons had died, even before they were cold, or cleansed from the Stench of the Disease, p. 27, Transl.”

THE Advocates for Contagion appeal to the Plague of *London* in 1665, which, they say, was brought in a Bag of Cotton: Moreover, they appeal to the late Plague in *Marseilles*, where we are told a Lady died on the Spot, only by smelling to a *Turkey Handkerchief*; as also, that a Man dropp'd down dead, by standing on a *Turkey Carpet*. I wish we were as well and particularly informed about the Beginning of the Plague in *London*, as we are of that at *Marseilles*. Can any Man think a Bag of Cotton, as was supposed, any real Cause of the Plague of *London*, which had received some Millions of Bags from infected Places before; and many Thousands of Bags since that Time, with as little Hurt as the former?

BUT Dr. *Hodges* says, it was reported, that the Plague was brought in a Bag of Cotton, and that it broke out in *Westminster*: It was also reported, that the Plague in 1665 began in *St. Giles's* by *Flax*: But we know idle Tales and Reports of this Kind are very common in the Beginning of every Plague.

WE were amused much after the same Manner, with the forementioned absurd Accounts about the breaking out of the Plague

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at *Marseilles*; but *authentic Records* lately published, have fully disabused the World of all those *idle Reports*. And therefore as great Care has been taken by the Government in *France*, that the *Journal of the Plague of Marseilles* should be genuine and made public; every Body must own, that the Matter of Fact related therein, is the most proper to determine any Question about *pestilential Contagion*, not only in *France*; but every where else. Now, in that Record, you will find Captain *Chataud's* Ship was not infected, &c. Moreover, Dr. *Deidier*, (See *Journal de Savans pour le Mois d'Octobre, 1721, p. 467.*) tells us, None of the Goods of that Ship were carried ashore, not so much as a Bundle, as far as ever was known; and it was thought expedient, says Dr. *Deidier*, to burn the Furniture, wearing Apparel, &c. at the Beginning of the Plague, to quiet the Minds of the People, from the Prejudice they had entertained concerning the Contagion; but he was of Opinion, that the Plague was no where bred but at *Marseilles*. And from Circumstances, which may be gathered from the Journal of the Plague at *Marseilles*, about Captain *Chataud's* Ship, &c. there is no doubt to be made of the Plague's being actually at *Marseilles* before any Goods were put ashore; and probably before Captain *Chataud's* Ship arrived off of *Marseilles*.

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THE same Journal informs us, not only that the Ship which departed from a *healthy Place* in *Turkey*, was the most sickly; but also, that the Ships which arrived from the *Parts infected* with the *Plague*, were the most healthy: Thus clearly does the Journal of the *Plague* at *Marseilles* set every Thing in its proper Light. The said Journal observes, the first Ship that arrived with a *foul Patent*, was that of Captain *Gabriel*, *June* the 13th. Another Ship, with a *foul Patent*, arrived *June* the 28th from *Sidon*. Both these Ships are very *fatal* to the Doctrine of the *Plague* being *contagious*: For there is not *one sick Person* Aboard either of them; nor does any Custom-Officer, or any Officer of Health catch any Distemper from the *Companies* or *Goods* of these Ships. So that there is no Inference in favour of *Contagion* to be drawn from the History of these Ships: For though these Ships and *Cargoes* arrive from *infected Parts*, yet they bring no *pestilent Infection* along with them. So that not only these Observations shew, that the *Plague* did not come into *Marseilles* by *Merchandise*; but that the *Plague* was *begun* thereabout, or *before* the arriving of the first of the fore-mentioned Ships. It is therefore manifest, from the *latest Observations* of the *Plague*, as well as from the most *ancient*, that the *Plague* is not conveyed in *Goods*.

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THE most eminent *Physicians* are of this Opinion. Messieurs *Chicoineau*, *Verni*, and *Saulier*, declared formerly against the *Plague* being transported in *Goods*; and we find Monsieur *Deidier* is of their Opinion: And if we follow the Journal, we shall find, that the *Plague* at *Marseilles* begun, as *Plagues* most commonly do, among the *poorest and most indigent of the People*: As also, that the *most strict Inclosure* cannot confine the *Plague* to any Corner, nor prevent its spreading. For in the *Paris* Article in the *Postman*, *August* the 26th, we read, " That the extra-  
 " ordinary Council of Health appointed by  
 " the *Regent*, meet thrice or four Times a  
 " Week, and have taken the Advice of the  
 " most noted *Physicians* of this City, about  
 " the most proper Means for preventing the  
 " spreading of the *Plague*, since *Lines*, *In-*  
 " *trenchments*, and other usual Precautions,  
 " cannot do it."

For some Time, the *Plague* only kept among the Poor; but all the Care and extraordinary Diligence of the *Sheriffs*, could not confine it to that Quarter; nor any longer to that *Rank* of the People: For it now began to rage and to attack all, without Distinction. And by the said Journal it plainly appears, that *the Ships did not bring the Plague to Marseilles, but that it truly began first in that Town.*

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HAVING thus shewn, that *pestilent Contagion* was never suspected to be conveyed by *Men* or *Goods*, in the Opinion of the *wisest Governors*, and of the *most experienced Physicians*, either in *Greece* or *Rome*; and on the other Hand, that the *Observations* alledged for *Men* and *Goods* conveying the *Plague*, are *few*, *imperfect*, and of *late Date*.

WE shall now consider the *Time*, when *Physicians* and *Princes* first speak of *pestilential Contagion*; and upon *what Occasion* it was first mentioned, and *what Success* that Opinion has had in the World.

FRACASTORIUS, who was an excellent *Physician*, and a Person of great Learning, and a *Poet* of a brisk and lively Invention; writ upon the *Plague*, passing by *Contagion* from the Body of one Man into that of another, with great *Elegance* and *Knowledge* in *Physic*; and was the first who made any Change in the *ancient* and *common* Opinion: And that we might the better and more clearly conceive his *Notions*, he premised a Book (*Venetiis* 1546) concerning *Sympathy* and *Antipathy*; and in three Books more, treats of *Contagion* and *contagious Diseases*. Indeed, it must be owned, that he is not only the *first Author*, but the *last* too, who has treated that Subject in a *rational* Manner; but had not this *new Doctrine* fallen in with a very particular *Conjuncture* of *Politics*,  
it



it had neither been so favourably received, nor had it subsisted, in all Probability, till our Times: But as it gave an Handle for a *Law*, so Princes have, in some Degree, kept it in being. It was about the Middle of the 16th Century, that this Opinion was vented; and the Year following, the *political Pope Paul the Third* made his Use of it; as may be seen in *Paul's History of the Council of Trent*. Hence you see the *Rise and Origin* of the *Notion of pestilent Infection* being capable to be conveyed from one Man into another. And this gave the Handle for *shutting up Houses* in Times of *Pestilence*. And, without Doubt, this Notion gave the Rise to the *Act of Parliament* in the first Year of King *James the First*, Chap. 31. But this Act was broke by Authority, in the Time of the *Plague in 1665*; as soon as its ill Effects, and the hurtful Consequences of it were discovered.

We will now enquire what *Influence* this new Doctrine had upon the Opinions of *Physicians*. It was, indeed, very remarkable, how difficult it was for the learned *Physicians* at that Time, to behave: More especially for the *Physic Professors* in the Dominions of those States, that had either espoused the new Opinion of the *Plague* being a *contagious Disease*; or that were in any Manner under the Power of the *Pope*, and the *Ecclesiastical State*. For the few *Physicians*,

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who have writ since that Time, hardly know how to suit the *ancient* and *current Opinion* about the *Plague*, to a Doctrine newly broached in *arbitrary* States and Governments. *Mercurialis*, who taught in more Universities in *Italy*, than any one; and with greater encouragement from Princes; does not directly oppose this new Notion of *pestilent Infection* passing from one Man into another; though he declares the *Novelty* of it, in the Words we formerly quoted. He professes to wonder, why these *ancient Physicians* had not made any Declaration for the *Plague* being *contagious*, while his Arguments vigorously overthrow it. Thus with good *Manners*, and *Safety to his Person*, did he maintain the Truth of *Physic*, till the End of the 16th Century.

*EUSTACHIUS RUDIUS*, another learned Physician, and a Writer of a System, cannot conceive how the *Plague* should be carried in *Goods*; or, that it should otherwise affect us, on that Supposition, than by *infectious Particles*, mixed first with *Air*, and thereby conveyed when we breath. A very unfavourable Opinion for *Quarentines* and *Lines*: Because no force can prevent any Disease that is either made, or conveyed by the *Air*.

*SANCTORIUS*, a Father in *Physic*, who has instructed us in some of the most useful Parts of that divine Art, could not well digest

gest this *new Opinion*. For he asserts, that *Things infected with the Plague*, infect so long only, as *the remote and immediate Causes continue*: But if any one of them fails, the Poison stops like the Movement of a Clock, that stops as soon as there is any Failure in the smallest Tooth of any Wheel: A very mean Notion of *pestilential Contagion*. For if the *remote Cause* be a proper *Constitution of Air*, and the *immediate Cause* a proper *Disposition of the Person*; in that Case, the *State of the Air* being changed, or the *Disposition of the Person*, no Plague insues; neither *Fomes* or *pestilential Contagion*.

WE are infected with the Plague, says *Sanctorius*, not by the Touch, but by drawing in the pestilent Air with our Breath. This did *Sanctorius* write in the Year 1614.

LUDOVICUS SEPTALIUS, an eminent Physician in *Milan*; who did great Service to his Country, by giving them early Notice of an Invasion from the Plague; expressly affirms, That the Manner of conveying Infection by a *Fomes*, was unknown to the *Antients*, and was never thought of by them: Which Assertion is in his Book, *de peste et pestiferis Morbis*, published at *Milan*, 1622.

THE Plague of *Marseilles* has confirmed the Physicians in *France* in the Opinion of the *Antients*, That the Plague is not a contagious Disease; and that it is not conveyed in Apparel, Household-Goods, or Merchandise: Insomuch that we find by the *London-Ga-*



zette of the 13th of February (*Paris Article the 18th of February*) the *French* gathering together the *Flannels* employed about their *Sick of the Plague*, in their *Infirmaries*, in order to be laid up for some future Service, by no Means to be burned, or otherwise destroyed: So little did the *French* imagine this *woolen* Manufacture a *special Fomes* and *Nursery* of a *Plague*. But as we have not sufficient *Experience* of a *Plague* being conveyed in any Goods, it is not easy to say, what Sort of Goods are the *special Fomes* of a *Plague*.

HAVING fully proved from *Facts*, the only proper *Proof* we think in the present Case, That the carrying a *Plague* in *Merchandise*, or passing of the *Plague* from one Man into another by *Contagion*, is inconsistent with innumerable plain and obvious *Experiments*; and is only supported by a few single *Experiments*, which affrighted People have alledged: We therefore conclude, That the *Plague* is rarely, if ever, communicated by *Persons* or *Goods*; and that the *Plague* is produced from some *Fault of the Air*; and that the *Air* is the principal Cause of spreading the *Infection*.

WE shall next proceed to give some Hints for *Prevention and Cure*. Now, the *Plague* is a *Fever* produced from some *Fault of the Air*, or from ill and unwholesome *Diet*; and therefore, whatever is proper to prevent a *Plague*, must overcome one of those two Causes.

WHEN

WHEN *Plagues of Pestilence* are immediately sent from God Almighty, in his just Anger, for the Punishment of a *sinful Nation*; nothing can so effectually avail, or stay its Force, as the constant *servent Prayers of the Righteous*, or a sincere *national Repentance and Amendment of Life*. And while such a *Plague* rages, no one, but the *Righteous*, can hope to be secure. For he, putting his Trust in God, dwelleth under the Defence of the most High; and of such a Man the *Psalmist* speaks, when he says: *A thousand shall fall beside thee, and ten thousand at thy right Hand, but it shall not come nigh thee.*

BUT *Plagues* proceeding from *Famines*, and a *Fault of the Air*, are also permitted by divine Providence, as all other Sickneses are, either as a *Trial*, or *Chastisement*: In these *Plagues* therefore, we shall speak of the proper and rational Means for *Prevention and Cure*; and that chiefly from *Observation and Experience*, taken from the *Records of Plagues*.

Now, tho' we know little of the *Nature* of the Infection of the *Plague*, or of the *Alterations* in the Blood, whereby we become obnoxious to *pestilential Diseases*; yet constant *Experience* confirms, that *Fear*, *Despair*, and all *Dejection of Spirits* and *immoderate Passions*, certainly dispose and make the Body liable to receive *Infection*: As also, a *too luxurious* and high *Way of Living*; *too low a Diet*, and the living on *unwholesome Food*. 'Tis also

also observed in Experience, with regard to the *Fault of the Air*; that *Fires*, in some particular Constitutions of the Air, have stopped the Plague: A remarkable Example of which we have from the great *Hippocrates*, who delivered the Citizens of *Athens* from a most grievous Plague, by ordering large Fires in the Night Time, in several Parts of the City: Which Method he took to correct and clear the Air, of that particular Fault which produced and spread the Plague at that Time.

IN the last great Plague of London, it was well known that the Shipwright's Yard at Blackwall, was free from the Plague during the whole Time: where, tho' a Multitude of Men were daily employed in the Business of Ship-Building; yet not one Man amongst 'em all had the Plague: Which was attributed to the constant Fires made there of the sheathing Boards, and other Parts of old Shipping impregnated with Pitch and Tar; together with the constant Fumes of Pitch and Tar, so much used in the Business of Ship-Building. And it is very natural to believe, that those Fires and Fumes did antidote that particular Fault in the Air, which produced and spread the Plague at that Time; and thereby preserved the great Number of Men from the Infection of the Plague. On the other hand, indeed, it has been observed in Experience, that large Fires have sometimes greatly increased the spreading of the Plague,  
viz.



*viz.* When the *Constitution* of Air has been accompanied with great *Damps*, &c. or that the *Season* or *Constitution* of Air has been peculiarly *hot* and *dry*. It is therefore the Business of the judicious and accurate observing Physicians, to judge from the *Constitution* of the Air, and the Accounts given in the *Records* of *Plagues*, when *Fires* may be *useful*, or the *contrary*: So likewise of *Fumigations*, and of their *particular Composition*.

IN this *latter Constitution* of Air particularly, we cannot but think, that the Method mentioned by *Diemerbroeck de Peste*, Lib. ii. Cap. 5. and others, for *Prevention*, by *purifying* the Air with *Gunpowder*, is very promising. For the *Explosions* of *Gunpowder* will by no Means *beat*, in like Manner, as *constant* and *great Fires* do: This Method therefore promises to *antidote* and correct the *Fault* of Air by its great *Explosions*, quick *Dartings*, and *sudden scorching Flames*; and may therefore very reasonably be supposed to be able to dissipate and destroy those *deleterious* and *noxious Particles*, which may occasion that particular *Fault* and *Unwholsomeness* of the Air, which produces and spreads the *Plague*: Especially in such *Seasons* and *Constitutions* of Air, where *Fires* have from Experience been found *hurtful*.

THE METHOD of *preventing* the spreading of the *Plague* by *Gunpowder*; the often *firing* of large *Guns*, and *proper Fumigations*;  
seems

seems to be so agreeable and consonant to Reason, as eminently to deserve the Consideration of the Public; in case it should please God to suffer this Nation to be visited by the Plague. For we cannot but think, that the chief Mark we are to aim at, is the *destroying of the Plague in the Air*. Since the *Air*, as appears by all the *Records of the Plague*, has been generally esteemed, the *principal Cause* of spreading *Infection*. And, according to the great Rule of *resisting Distempers* in the *Beginning*; all Methods for *Prevention*, as well as *Cure*, should immediately be put in Practice, on the very *first and least Appearance of Infection*.

AND here SANCTORIUS's Observation, as given above, both insorses and confirms the Propriety of this Practice.

Now, tho' we do not know what the *Disposition* of an Object to receive *Infection* may be; yet, as we observed above, this we learn from *Experience*, and may make our Advantage of it: That *Fear*, *Despair*, and *Dejection of Spirits*, *immoderate Passions*, too *luxurious and high Method of Feeding*, *Nastiness*, and the living on *unwholsome Diet*, ought to be most carefully avoided: Because *Experience* confirms, that these Things do dispose the Body to receive the *Infection*. And here again, the prudent and good Man will have the greatest Chance to escape the *Infection*, whether it be from the *Air*, or otherwise; by  
always

always keeping his *Mind* in a right Frame, and his *Body* in a temperate and regular Manner; which have ever been found in *Experience* great *Preservatives* against the *Infection* of the *Plague*. And as a further *Caution* against the *Spreading* the *Infection* of the *Plague*, since the *Poor*, are generally observed to suffer first, by Reason of their *Nastiness*, and want of *wholesome Provision*, it would be absolutely necessary, as early as possible, to remove the *Poor*, into *Lazaretto's* or *Leper Houses*, without the *Town*, to be supported, and kept *clean* at the *public* Expence: And this is the only *right Use* of *Lazaretto's*; and a very reasonable and good Practice it is, and what would meet with an answerable Success, as *Experience* has formerly confirmed, at *VENICE*, *SABELLICUS* L. 3. *Decad.* 4. *rer. ven.* and at *MILAN*, *MERCURIALIS*, *cap.* 20. *de peste*: Whereas, the *Shutting up* the *Infected* together, is a most *inhuman* and *barbarous* Practice.

BUT a Method that will *antidote* the *particular Fault of the Air*, which occasions the *Plague*, seems the most likely *Preservative* against the *Plague*, and the *Spreading* of its *Infection*: And could we be *secur'd* from *unwholesome Air*, we need never *fear* the *Plague*. And as *Prevention* is far better than *Cure*, no *proper Means* ought to be neglected to preserve us from so great a *Calamity*.

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As to the *Cure*, it is a *received Opinion*, that there never happened *two Plagues* alike. And this Opinion has always greatly increased the *Anxiety* of the People; who, from thence infer the *great Difficulty* and *Uncertainty* in curing the *Plague*. Now, though there may not, indeed, ever have happened any *two Plagues*, in all their Circumstances and Appearances *exactly* alike; which is the Case supposed: Yet this is by no Means *peculiar to the Plague*. For the same we know is equally true, in *all other acute Diseases*. And perhaps no *two Persons* were ever *exactly alike affected*, in any one *Disease* whatever.

Now, that we may remove *these hurtful* and *unreasonable Opinions* and *Fears* of the People, which are so apt to render 'em *more liable to receive Infection*, as well as to make 'em *negligent* in applying *early for Relief*; by which means the Distemper becomes *more difficult of Cure*: We shall endeavour to convince 'em of *their Errors*, by shewing 'em, that the *Records* and *Histories* of the *Fever*, called the *Plague*, exhibit so exact an Account of its *Symptoms* in all *Times*; and describe the *Disease* so plainly; and give us so *exact an Account* of *Methods* and *Medicines* which have either proved *beneficial* or *hurtful*: And withal, afford such *rational Hints* for discovering the *proper Methods* of  
Cure,

Cure, in all the *Variety* of this Disease, that no discerning, diligent Physician, who is well acquainted with these Records, can possibly be at a Loss, either in discovering when the Plague appears amongst us, or in forming a proper Method of Cure, if People would apply in Time.

IN those Records we find many of the same Symptoms in all Times of Pestilence: And truly, as great an Agreement in the Symptoms of the Plague, as in other acute Distempers: And are very fully made acquainted with the *Juvantia* and *Lædientia*, the Things beneficial or hurtful, in the Practice for curing the Plague. So that these Records are sufficient to direct the Physician to a right Method of Practice, if he carefully attends to the Symptoms, and diligently compares the particular Constitution of the Air, wherein the Plague happens; having also due Regard to the Temperamen, Age, &c. of the Person infected; by which Means he will soon get acquainted with the Genius of the particular Plague, according to Sydenham's Direction in his Epidemics: And the Genius of the Disease being once obtained, with the Knowledge of the proper Circumstances, when the Methods and Medicines described, and made use of, in those excellent Records, are likely to produce the best Effects: These Things, I say, being well understood, the Physician will easily be led to form a successful Method

of Cure to the *great Benefit* of Mankind: And if it were not thro' *the Fault of the People*, by deferring to complain; such a *diligent and judicious Physician* might be able to *subdue the Plague* in the very *first Attacks* it makes on his Patient.

THESE *Records of Plagues* fully inform us, that the *Methods used by Physicians in all Plagues*, have, in *many Cases*, proved *successful*, even when the *Plague has gathered much Strength*; doubtless, therefore, these very *Methods* would have proved *more successful*, had they been used in the *early and weaker State of the Plague*. Wherefore, were it not thro' the *People's great Neglect* in not applying *early for Advice*, even on the *very first Appearance* of the Disorder; they might *reasonably hope for a Cure*: And, in all *Probability*, would *much oftener* receive one. In no Case therefore is the *great Rule of Resisting in the Beginning*, of greater Consequence than in *Times of Pestilence*.

IN the *Descriptions of the Plague*, and *pestilent Fevers*, given us in *these Records*, we find it attended with *Buboes*; and that *Carbuncles*, and *purple Spots* arise suddenly in several *Parts of the Body*. The *Fever is continual, and acute*; the *outward Parts* have often a *Chilliness*, when the *inward Parts* have an *extreme Heat*; the Patient is *sad and greatly cast down*; *sluggish*, and inclines much to *Sleepyness*; the *Pulse small, languid,*  
quick



*quick and unequal*: And it has its *Crisis* on the 3d, 4th, or 5th, and sometimes 9th Day, &c.

OUR Countryman Sydenham, one of the most accurate Observers since the Time of Hippocrates, says: That the *first Approach* of the *Plague*, and *pestilent Fevers*, is almost always accompanied with *Shakings and Shiverings*, like the Fits of an *Ague*; presently succeeded by violent *Vomitings*, great *Pain* about the *Region of the Heart*, a *burning Fever*; and that the Sick is perpetually afflicted with a *Concourse* of such-like Symptoms, till *Death* concludes the Scene; or an happy *Eruption of a Bubo or Parotis*, discharging the *Matter*, frees the *Patient*, and *Health* returns. He observes also, that it does sometimes happen, tho' seldom, that *purple Spots break out suddenly*, and kill the *Patient* without a *Sense of a Fever* preceding; but tho' the *Fever* may be sometimes *unbeeded*, yet Sydenham thinks, a *Fever* always *precedes* these *Eruptions* and other *Swellings*. And Hippocrates says, a *Fever* attends every *Plague* of *Pestilence*; but in the *Beginning* of some *Plagues*, the *Symptoms* are often *mild*, and therefore the *Fever* is *unbeeded*. And the Reason why the *Fever* in some of our *ancient Records* is sometimes *unbeeded*, may be seen in the *Reading* of *Thucydides* and *Lucretius*; where you will perceive, that those *Physicians* had no other Way then of judging of the

the Fever, but by the Touch of the Body. The Art of feeling, and forming a Judgment by the Pulse, being of a modern Date; and perhaps the Pulse in Fevers has not in these later Times been always so duly attended to, as it deserves.

RIVERIUS *Lib. de Feb. pestil.* p. 460. observes, that in the Plague which raged at Montpelier, Anno 1623, the Parotides, or the Swellings of the Glands under the Ears; which are generally critical and serviceable, when they appear in the Declension of the Disease; were wont, at that Time, to come in the State of the Disease, i. e. about the 9th or 11th Day; and that the Patient then died in two Days after, attended with Deliria's, Stupors, convulsive Motions and an unequal, frequent and small creeping Pulse. But finding no Alexipharmics, or any other likely Means he could try, would succeed; at length, notwithstanding these dreadful Symptoms, attended with the small creeping Pulse; he resolved to take away three Ounces of Blood by Way of Trial: And in three or four Hours after, visiting the Patient again, he found his Pulse somewhat stronger; which encouraged him to take away four Ounces more; and the Pulse rising upon it, the next Day he gave him a gentle Purge, and his Patient recovered. And after this, in the like Cases, of which he had many, he used the same Practice, and they all recovered.

So

So that he never lost one of his Patients, in the above-mentioned *dangerous Circumstances* afterwards.

THE Symptoms of the Plague of *Marseilles*, were very like those described by *Fracastorius* : Where we find the *Pulse* is *low, quick, and compressed*; the Sick feel a *Weight* in the Head; their *Tongue* is almost always *white* : So mild are oftentimes the Symptoms of this terrible Destroyer of Mankind. Yet these *unbeeded Symptoms* are sufficient to direct the *Practice* of the Physician, and ought to be a *Hint* to the People to complain early.

THE *sweating Sickness* was a Plague of *English Original*; and was never out of *England*, but on the *Persons of Englishmen*. A very remarkable Instance of the *Disposition and Aptitude of Bodies*, to receive and cherish the Infection of the Plague. For we there find, that the *English*, infected with the *sweating Sickness*, brought forth their Illness, in whatever Country they fled to; yet none of the Natives of those Places caught the Infection from them. And that Infection may lay long concealed in the Body, the Bite of a mad Dog is a wonderful and manifest Proof. Dr. Keys, who practised in that Plague, observes, it was peculiar to *England*, and infested *Englishmen only*; and that it was five Times in *England*, and no where else. This Plague, the Doctor says, was very terrible



rible, like the Plague of *Athens*, and it destroyed in *one Day*, oftentimes in *three Hours*, sometimes in *six Hours*. It might well therefore be called a *Surprise on Nature*. And where its Execution was so *very sudden*, no wonder so many died before the Physician could get acquainted with its *Genius*. But in this *very terrible Plague*, so soon as the Physician understood its *true Genius*, it was most readily and easily cured; only by keeping the Patient in Bed, carefully, in *continued moderate Sweats* for the Space of *twenty-four Hours*. And *Multitudes* were then as *suddenly cured*, as before it *usually killed*, that is, in *twenty-four Hours Time*.

THE Plague of *Dantzick*, in the Year 1713, was also a remarkable Instance of the *Dispositions* of Bodies to receive Infection. For of all the *British Subjects*, who *wintered* there, in that *hard Frost*, and *Time of Pestilence*, not one received any Hurt; when *many Thousands* of the *Natives* fell by the Distemper. And in the *Plague*, which raged at *Copenhagen*, recorded by *Utenbovius*, chap. 11. *Perigrinat. Eccles. Anglicanae*: It is observ'd, the Plague made *great Havock* among the *Inhabitants*; but no *Strangers*, *English*, *Dutch*, or *German*, were affected with it; and yet these *Foreigners* went *freely* every where among the *infected People*, and into the *infected Houses* themselves.

It is also observed in the *Histories* and *Records* of *Plagues*, that sometimes *Children* and *young People* were only infected, and the *Aged* spared; sometimes the *Old* were seized, and *young Persons* escaped: *Other Plagues* again have infected *Men*, while the *Women* remained safe: So *surprising* and *unaccountable* is the *Disposition* and *Aptitude* of *Bodies*, in regard to receiving the *Infection* of the *Plague*.

FROM the excellent *Records* of *Plagues*, we learn, That some *Plagues* are speedily and most effectually cured, by *early* and *very plentiful Bleedings* alone: In others, *Sudorificks*, properly used, have proved very *successful*; but all agree, that the *Medicines* of *that Kind*, (on the *Experience* of such as have been heretofore *generally* administered) should by no Means be of an *hot Nature*, especially in the *Beginning*: It having been found, that they have proved hurtful, unless a *Sweat* has *presently* ensued, this being a *Distemper* attended with the *highest Degree* of *Inflammation*. *Other Plagues* and *pestilential Fevers*, have most effectually been cured by *moderate* and *timely repeated Bleedings*, which greatly dispose the *Patient* to fall into *Sweats*. For when the *Body* has been thus disposed, it has been observed, That by keeping the *Patient* close in *Bed* for some *Hours*, with *repeated Doses* of moderate *diaphoretic Medicines*, and *plentiful*

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*Dilution*;

*Dilution*; supporting his Spirits, at the same Time, with *moderate warm Broths*; and for some Hours after, giving great Quantities of *Sage Tea*, or the like; and, lastly, by throwing in a *gentle cooling Purge*, the Cure has been compleated. Others again *without Bleeding*, by only keeping the Patient some Time in *moderate Sweats*, and then giving a *gentle cooling Purge*, have been perfectly recovered: Some again, when the *Parotids* have appeared in the *State* of the Disease; by neglecting the Swelling, and substituting moderate Bleedings and Purgings, have done well. Many are the Instances of *such like Cures* that we find in our Books of *Physic*.

THE *Records* of the *Plague* inform us, that the *Plague* is not always *suddenly* generated; but that it oftentimes comes on *gradually*; And this is agreeable to the *unanimous Opinion* of the *best and most judicious Physicians*; who observe, there must be *some Time* for *breeding* a Distemper, and that Diseases do not come upon Men of a *sudden*: So that in Times of Pestilence too, there is generally *early Notice* given of the *approaching Illness*. There is Time therefore to recollect, and consider the several Methods, to be met with in the *Records* of *Plagues*; together with the Things which proved *hurtful* or *beneficial*; and to compare the *then reigning Constitution* and *particular Genius* of the *Plague*, from its *Symptoms* and *Appearances*:  
Which



Which may qualify the Physician to Practice, almost with as *equal Success*, as in other *epidemic Fevers*.

It is very plain, by the *Descriptions* we have of the Plague, that it is the *top Degree of a Fever*, attended with a very *high Inflammation* of the Blood, quickly bringing on a *general Mortification* of all the Fluids of the Body; and therefore ought to be *opposed* in Time: And that the *curative Indications* in the Plague, are either *exactly to follow Nature*, and assist her in expelling the Disease; or to *substitute a contrary and more safe Method*.

AND in the Plague we observe, that Nature performs her Business by some *Abscess*, and so the Matter is cast out, if she herself don't err, or is not violently forced out of the Way; but as we often know not *how to promote the Eruption* of the *Imposthume*, and great *Mischief* may happen by *attempting* it; we ought to consider by what Means we can answer what we call the *second Intention*, i. e. by *substituting a Solution of the Disease contrary to that of Nature*: And this, says Sydenham, can only be done by *Bleeding* or *Sweat*. Accordingly we find, in the Records of the Plague, that *early and very plentiful Bleeding*, even to fainting away, has proved *surprisingly successful*, especially in some hot Countries. As to *Sweating*, the other Method of Cure, it is by all agreed,

that the provoking of Sweat, by giving *hot Medicines too early*, has generally proved *exceeding hurtful*; especially if Sweats have not *kindly* ensued the taking these hot Medicines: But when *Bleeding moderately* has preceded, and that *early*, the Body has thereby been greatly dispos'd to fall into Sweats, which being encourag'd by keeping close in Bed, and assisted with temperate *cordial and diaphoretic Medicines, with plentiful Dilution*, and afterwards giving a gentle *cooling Purge*, has proved in our *cooler Countries* most advantageous in the Cure of the Plague.

BUT 'tis *constantly* observed, that in *pestilential Fevers*, the Business of Cure is always best performed by *Sweat*; so that in *these Fevers*, we ought to take our Course agreeable to *Nature's own Conduct and Inclination*.

IN most Diseases, indeed, it is the Duty of the Physician to *attend* to the *Solution* of the Disease appointed by Nature; but in the *Plague*, which is often so very *acute*, the *renouncing* Nature's Method, and *substituting* a contrary, has proved surprisingly successful.

FROM the *Symptoms* of the Plague, we learn, that it is really a *Fever*, attended with an *high Inflammation*, quickly bringing on a general *Mortification* of all the *Fluids* in the Body, and that it ought to be opposed *early*; and Experience shews the several above-mention'd Methods, *contrary* to Nature's Method,

Method, have all prov'd successful at *Times*; it is highly incumbent therefore, and the strict Duty of the Physician, most diligently to *compare* and consider the *Symptoms* of the reigning Plague, and the particular *Constitution of Air*, the *Temperament*, *Age*, &c. of the Patient, with the several *Circumstances* of Plagues mention'd in our *Records*, in order to get into the *Genius* of this *worst* of Fevers; and then, having always due Regard to the *Juvantia* and *Lædentia*, or Things hurtful or beneficial, and his Memory furnish'd with the *Methods* taken, and *Successes* recorded in *other* Plagues, he will be led to *form* a successful *Method of Cure*, either by following *Nature*, and assisting her in her own Way in expelling the Disease; or, as Sydenham judges, may *often most successfully* be performed, in this *very acute* Disease, by *renouncing Nature's Conduct*, and *substituting a contrary and more safe Method of Cure*.

SYDENHAM was of Opinion, that *large Bleedings often repeated* before any *Tumour* appeared, was never the Cause of any one's Death, who had that Distemper in the *last great Plague of London*: But observ'd Bleeding but *sparingly*, and *after the Swelling is come out with Abatement of the Symptoms*, was *always hurtful*. He mentions also a remarkable Success in the Cure of the Plague which was formerly at *Dunstar-Castle* in *Somersetshire*, where many were cured



cured of the Plague by taking away a very large Quantity of Blood at once, before any Swelling appeared, without giving any Medicine at all after the Bleeding; and he observes, not one Person, thus treated, died of the Plague.

BUT Sydenham more generally approved of Bleeding moderately, and early, before any Swelling appear'd; and then he proceeded in the Use of moderate Sudorifics: And this Bleeding he observ'd greatly inclin'd the Patient to Sweat. But as Nauseas and Vomitings often attend People ill of the Plague, that they might retain the *sudorific Medicine* in their Stomach, he order'd his Patients to be cover'd first with the Bed-Cloaths, and by putting the Sheer over their Faces, till he brought on a Perspiration, effectually took off that Symptom of Vomiting, which proceeded from the faulty Secretions made in the Stomach from the Blood previously vitiated by the pestilential Infection; then giving his Sudorifics, the Patient retain'd 'em, and lay close, carefully continuing the Sweat, with proper Sudorifics and diluting Liquors, for some Time: He afterwards gave a gentle cooling Purge, and successfully cured, in pestilential Fevers especially.

SYDENHAM says it is very dangerous and uncertain to wait long for a legitimate Maturation of the *Imposthume*, in so very acute a Disease as the Plague, and therefore advises,

ses, and lays a very great Stress upon it, That we ought often to renounce the Conduct of Nature in the Plague, and to substitute a contrary and more successful Method, in order to our succeeding happily in the Cure of the Plague; and the not observing this, he thinks, has been the Occasion of many ill Successes in the Plague; and indeed many Observations and Successes in the Records of the Plague, confirm and strengthen this his Opinion.

AND here, by the Way, we cannot but observe, that as that terrible Distemper, the worst Kind of the confluent Small-Pox, is by all Physicians allowed to have a great Similitude with the Plague of Pestilence, from its great Inflammation, subsequent Maturation and Mortifications, and the great Mortality it is often attended with: So we cannot but think, that the substituting a contrary and more safe Method, in that Disease, highly merits the Attention of the Physician.

OUR present Practice, even in the best Hands, often disappoints our Hopes; and in the worst Sorts of Flux-Pox, the Disease is almost as fatal as the Plague itself: Probably therefore, the substituting a contrary Method in the Room of what is now used with so little Success, may deserve Consideration. The Process, that seems to me most promising, is this: First, to make use of repeated Bleedings in the very Beginning of this fatal Sort of Small-Pox; then to administer

a gentle *Vomit*, if indicated ; care being taken, that the Patient *drink freely* in working off the *Vomit* : After this, at *proper Intervals*, (which every skilful Physician will readily judge of ) *proper Doses* of that *surprising Diaphoretic*, the *essential Salts* of *Rue*, are to be given in a Spoonful of warm *White-Wine Vinegar* ; diluting well, at the same Time, with small *Sage Tea*, or the like ; and keeping the Patient *moderately warm* in Bed. For by Means of this *essential Salt*, he will have a *constant insensible Transpiration* without *Sweat* ; and *sweating Medicines* we all know, *too early* used, *heighten and increase Fevers*, by *overheating and thickening the Blood* : At the same Time it may be proper *often* to inject *emollient Clysters*, by Way of Fomentation to the *Bowels*. Now, *repeated Experience* has confirmed to us the wonderful Effect this *essential Salt* (which contains the whole *Crasis* of the Plant) has, in promoting *insensible Transpiration* without *Sweat* : We therefore think this *Salt* justly merits the Character of an *universal Remedy* in *all Fevers*, and do apprehend it highly probable, that by treating Patients in the *epidemical Sall-Pox*, in the above-mention'd Manner, and afterwards giving *repeated, cooling Purges*, we might be able to cure this *terrible Distemper*, much *easier and safer*, than in that *extremely hazardous and very tedious Method* of assisting Nature in the *Suppuration*.

THIS



THIS Method also would prevent the *disfiguring of the Face by Pits, Scars and Seams*, the general Consequence and cruel Effects of curing the *confluent Small-Pox*, by promoting the Maturation in *Nature's own Way*, and we cannot but think, the substituting a *contrary and more safe Method* than the present, in the *worst Kinds of Small-Pox* highly merits the Consideration of all Physicians. And if the *above-mentioned Method*, or any other, which might be thought on, should prove *successful*; which might very easily and properly be made *Trial of on condemn'd Malefactors*, in the most *epidemical and worst Constitutions of the confluent Small-Pox*; it would prove an *unspeakable Benefit* to Mankind.

MANY learned Physicians observe and lament the great *Danger, Uncertainty and Inconveniences* with which the *present Practice* in the *confluent Small-Pox* is attended; we therefore think it ought always to *excite the Industry and Ingenuity* of every Physician to consider how to *substitute a Method*, in the *very Beginning* of this Illness, which may prove *more successful* than the *present Method* has hitherto done: And we think *such Methods* ought to be as *early as possible*, before the *Pustles are too far advanced*; lest we should *too rashly disturb Nature*, by entering on a *different Method* from her own, at a Time when we ought to *assist* her. We

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doubt not, were we to treat the *confluent Small-Pox*, in the *very Beginning*, as an *high inflammatory Fever* only, without any *Regard to a future Maturation*; we might form a more *successful Method* of Cure, and altogether *anticipate* the great Danger and ill Consequences, always attending the *present Method* of treating the *epidemical confluent Small-Pox*. And, indeed, it is not at all unlikely, that *variolous Fevers* have sometimes been cured (thro' a *lucky Mistake* of the Physician) as *common inflammatory Fevers*; especially when the *Season and Constitution* of Air, favouring the *Small-Pox*, has not been duly attended to; or that the *Small-Pox* was not become *very rife or frequent*.

SYDENHAM observes, with regard to the *Plague*, that if, (when the *Bubo* comes out at *first* well, and with an *Abatement of the Symptoms*) *Sweats* have then been *officiously* promoted, with a Design to farther its Eruption; the *Bubo* has *disappeared suddenly*, and instead of it, *purple Spots*, the certain *Tokens of Death*, have succeeded; which he attributes to the Means used to *provoke the Sweating*, as having *dissipated* by other Ways, thro' the *Habit* of the Body, the *chief Part of the Matter*, which should, at this Time, have served to have kept up the *Swelling*. And the *same Method* of promoting *Sweating*, is observed to be *fatal* also in the *Small-Pox*, which,

which, in Nature's own Way, tends to perform the Business by Suppuration. For by this Means the Blood is more heated, and the Pustles depriv'd of the Humours, which should serve to keep 'em up: And the same we observe also, when Blisters are too early apply'd in the Small-Pox; which always irritate, inflame and increase the Fever, and subtract from the Blood, the Humours necessary to supply the Pustles; and thereby interrupt Nature in the Method she had begun to endeavour to expel the Disease.

It is not impossible, but future Chance, or Experience, may furnish us with a proper Antidote in the Cure of the Small-Pox, which may immediately and at once destroy the Infection, and thereby prevent all subsequent Symptoms: But till we are so happy, as to know such a singular Remedy, we ought not to neglect the endeavouring to substitute a more safe Method in the very beginning of the Disease; and such whereby we may reasonably hope totally to rescue Nature from the Necessity of that most tedious and hazardous Way of Suppuration.

Now the abovementioned Method of Bleeding plentifully in the very beginning, and repeating it as Occasion may require, &c. is not altogether unpromising; more especially, as our Method proposed is agreeable to what Hippocrates observes in his Epidemics, concerning the Crises: viz, That the



*Disease* was always *best* judged by *more than one Evacuation*; for then the Patient *always recovered*. And Lommius, speaking of the *Crises* in *epidemical and pestilent Fevers*, says: That the *Disease* was not always *finish'd* by one, but by *more Evacuations*; and if by Chance, in these *terrible Fevers*, the Patients then *bled plentifully at the Nose*, and *presently after plentiful Sweats follow'd*; those Patients *recover'd immediately*. But, though we are altogether *against Sweating* in the *Beginning*; yet if by our Method of treating the Patient, which takes off the *Thickness of the Blood*, and increases the *several Secretions*; if, I say, *plentiful Sweats* towards the *latter End*, should arise of their own accord, they cannot but prove very beneficial, and facilitate the Cure; such *Sweats* being found altogether *critical*.

ALTHOUGH this Method bids fairest for Success in the *very Beginning* of the Distemper; yet it might not prove unsuccessful in the *early Days* of the Appearance of the *Eruptions*: And this *Trial*, we say, might very easily be made on *condemn'd Malefactors*. For we cannot but think the very *hazardous*, and so often *unsuccessful Method* of treating the *worst Kinds of the Small-Pox*, in *Nature's own Way*, by promoting *Suppuration*; and the many ill Consequences of *this Method*, even where the Patient *happens to escape with Life*, ought, at all Times,

to excite the Physician to consider in what Manner he might *substitute a safer and better Method of Cure in this most fatal Disease.*

SYDENHAM, whom we have Occasion to quote, once and again, on the Subject of the *Plague*, observes that the *safer Method of Cure* was only to be performed *two Ways, viz. either by large Bleeding in the Beginning, or by Sweat*: As to the Method by *large Bleeding in the beginning*, he gives several Instances of its Success, and appeals to the *Physicians* who continued in Town during the last *Plague of London*; whether they ever observed that *large Bleedings, early*, was the *Cause* of any ones Death that had the *Plague*. But tho' Sydenham approv'd of *this Method of Bleeding*, and had often experienc'd its Success; yet the *curing by Sweat*, he says, pleased him better: Because the *latter Method* did not *weaken so much*, not *hazard* the Reputation of the *Physician*. But then *Sweating*, he observes, had also its *Inconveniencies*; for if *Sweat* did not *soon ensue* the Use of *Sudorifics*, or *broke off too soon*, it greatly *endangered* the Patient's Life.

He afterwards found, that the taking away *some Blood early*, did often remove the *first Inconveniency*; and he then pursued this Method of *Sweating* with more Success. But when a *Swelling* appeared, he did not dare  
to

to bleed ; altho' in a Body unapt to sweat, he thinks it might be safely done, *provided* Sweat was *immediately* procured after, and *continued* some Time, so as to disperse and consume by Degrees the whole Humour ; and this he thinks may be attempted with less Danger, than when a *legitimate Maturation* of the *Imposthume* is long waited for, which is very uncertain in so *acute* a Disease. But Sydenham, not fully satisfied with either of the above-mentioned *two Methods*, adds ; That the *peculiar* and proper *Alexipharmic* of the *Plague*, yet lies hid in *Nature's Bosom*.

We here again observe, that *early* and *large* Bleeding, has often cured the *Plague* ; and that the *Plague* is sometimes cured by *Sudorifics* only : We observe also, that *Sudorifics*, where *Bleeding moderately* has *early preceded*, proved most successful ; and that these Methods were intended to relieve Nature, from the *Necessity* of endeavouring a Cure by her own dangerous Way of *Bubo's*, &c. But *these Methods* have been *unsatisfactory* and manifestly attended with *great Danger*, tho' *much less* indeed, than Nature's own Way in this *acute* Disease. We see also the Methods which have *best succeeded*, and the *Defects* they still lie under ; yet these are the Methods the judicious *Physician* ought to proceed in, till we are so happy as to obtain that *peculiar* and *proper Alexipharmic* of the *Plague*.



Plague, which, as Sydenham observes, is yet a Secret.

WE shall now venture to propose the *Remedy*, which we think may prove the *peculiar and proper Alexipharmic of the Plague*; and, at the same Time, give our *Reasons*, why we believe *this Remedy*, will produce the *good Effects* intended by *Bleeding and Sweating in the Plague*, without any of the *Hazard* those *Methods* are allow'd to be often liable to; tho' both these *Methods* have, at Times, proved very successful, and are the best *Methods* hitherto publish'd.

Now as to the *Medicine itself*, it is that recommended above, in the Cure of the *Confluent Small-Pox*; I mean, the *essential Salts of Rue*.

THE Hopes we entertain from *this Remedy*, and the *Method* to be observed in the Cure of the *Plague, pestilential Fevers, and epidemical Small-Pox*; is grounded on the great *Success* it has been long used with in all *Fevers*, even of the worst Kinds; where *Experience* confirms its *surprising Efficacy* in promoting *insensible Transpiration*, and thereby producing great *Evacuation* from the Blood, without *weakening*; and its peculiar Manner of *correcting the Fault* in the Blood, without the least *Disturbance* to the *Oeconomy* of the Body.

BUT in order more fully to explain the *Reasons*, why we think our *Medicine* truly adapted

adapted for the Cure of the *Plague, pestilential Fevers, and epidemical Small-Pox*; we think it necessary to give our Opinion of the *true Nature and Genius of the Plague, and all Kinds of Fevers*; and to shew, that the *Plague* is the *chief and top Degree* of a *Fever*. The *Plague* is by all learned Physicians, from *Hippocrates's* Time to the present, agreed to be a *Fever*, from a *particular Fault* in the *Blood*, as *all other Fevers* are. And all the *different Kinds of Fevers* are as *specifically distinct* from one another, as *any other two Diseases*; and the *Plague* is a *Fever* which has its *specific Marks* distinguishing it from *all other Fevers*.

THEREFORE it will be necessary to shew what a *Fever* is in general, and its *Nature*, which we shall endeavour in a *short and succinct Manner*.

Now, a *Fever* is a *preternatural Motion of the Blood, hurting several Functions of the Body*; proceeding from a *Fault in the Blood*; and a *Fault in the Blood*, is a certain Condition, without which *no Fever* can subsist. A *Fever* therefore, is nothing else but a *vitiated Blood, in its Quantity, Motion, or Quality, or all of these together*; and with every one of these, is the *Pulse* disordered, which is indeed the *pathognomonic Sign* of a *Fever*.

BUT the *Variety* of *Fevers*, or rather, the *Appearances* in *Fevers*, are *infinite*: Therefore a *Method*, which gives us the *Nature* of

a Fever *universally*, from its *Symptoms*, can only deliver us from *Confusion*. For by *this Method* we may be led into the *Nature* of Fevers *universally*, and from thence to their *Cure*, and by no other: And if we can come at the *Nature of Fevers*, and *their Cure universally*, we shall easily be led to the *Nature and Cure of particular Fevers*; and amongst them, to *that of the Plague*, which differs only in *Degree* from other Fevers; altho' it has its *peculiar and distinguishing Symptoms*.

BELLINI, and other learned Physicians, agree, that a Fever has but *one Cause*, tho' the *Variety of Fevers*, or the *various Appearances* rather, of Fevers, are *infinite*, and can never be *classed* by Observation: So that from our Knowledge of a *Fever universally* from its *Symptoms*, we can only hope for Success in curing any Fever.

We say then, Fevers have but *one Cause*, and this Cause is a *Lentor*; and in every Fever the *Pulse* deviates from its *natural State*, and that is the *pathognomonic Sign*, which is common to every Fever, and directs us to know, that there is a *Fever*; and also, what a Fever is in *general*: So that a Fever is a *Fault in the Blood*, and the *particular Fault* in the Blood, with its *peculiar Appearances*, determines the *Fever* to be of *this or that Kind*; even from the *lowest Degree*, up to the very *top Degree* of a Fever called the *Plague*: All Fevers whatsoever *differing* only



in the *Lentor's* greater or lesser *Coherence*, and its different *Solution*: And all the *Symptoms* and various *Appearances* belonging to *Fevers* are manifestly and particularly shewn by *Bellini*, and other learned Authors, to be occasioned by this one Cause, viz. the *Lentor* induced into the Blood, and its different *Coherence* and *Solution*. And our most learned Physicians are unanimous, that, in discovering the *Nature* and *Cause* of a Disease, all the *Symptoms* of the Disease must agree and chime together, and must flow from one Cause. Because nothing can be the *Cause* of a Disease, that does not produce the *Symptoms*, in which the *Nature* of the Disease consists.

THIS *Lentor* induced into the Blood, produces certain *Changes* in the Blood, which are attended with certain *Symptoms*, and followed by certain inevitable *Alterations* of the *Habit*: We must therefore pursue this immediate Cause into all its various *Shapes* of *Existence*, producing all the *Variety* of *Appearances* in particular *Kinds* of *Fevers*. And this *Lentor's* differing only in its greater or lesser *Coherence*, and different *Solution*, is really the common Cause of the *Symptoms* and *Appearances* in all *Fevers*, even up to the *Plague*. And tho' the *Antecedents* of a *Fever* may vitiate the Blood in its *Quantity*, *Motion*, and *Quality*, yet the *Concomitants* and *Consequences* of a *Fever*, do necessarily depend upon the Blood's vitiated *Quality*;

*Quality* ; as *Hippocrates*, and the best Physicians allow : And from this Enquiry into the *Nature* of *Fevers* universally, we can only be led to the *true* and *rational Method* of Practice for the *Cure* of *Fevers* in general, and of every particular *Fever*.

Now, as a *Viscidit*y, or *Lentor* of the *Blood* and *Lymph* ; a *Diminution* of the *Excretions* ; too great a *Tension* and *Rigidness* of the *vascular Frame* ; and the *Blood* and *Lymph* becoming too *acid* ; are the only *Requisites* necessary towards the *Production* of all *acute continual Fevers* : So the best general *Method* of *curing acute Fevers*, is agreed to be, by consulting the *Strength* of the *Patient* ; correcting the *Quality* of the *Blood* ; *dissolving* and *expelling* its *Lentor* ; and *mitigating* the *several Symptoms*.

THIS therefore being both the *Cause* and *Nature* of all *Fevers*, those *Methods* and *Medicines*, which take off the *Quantity*, and thin the *Blood*, will take off the *Fever* effectually. And *Diaphoretics* which operate by *insensible Transpiration*, (after *Bleeding*, if indicated, and gently emptying the *Primæ Viæ*) does the *Butiness* most effectually. Because proper *Diaphoretics* more certainly alter the *Quality*, as well as lessen the *Quantity* of the *Blood*, by taking off the *Lentor*, the *Cause* of the *Fever*, and thereby bringing on the *Secretions* to their natural *State* and *Condition* : At the same *Time* that they

reduce the Quantity of the Blood, as *Sanctorius* plainly makes appear; and that without weakening the Powers of the Faculties, as Bleeding too much insisted on may do; Whereas strong Sudorifics, by over heating and thickening the Blood, may increase, instead of lessening the Fever, by hindering the Secretions. We therefore think our essential Salt of Rue, which has, in a most eminent and surprising Manner that Diaphoretic Faculty and Power of promoting insensible Transpiration; will most effectually take off the Lensor of the Blood, and lessen its Quantity, by this insensible Transpiration; and bring the Secretions to their natural State and Condition. And this its Virtue has been often experienced, in all Fevers, without ever failing the Expectation. We apprehend therefore, not without Reason, that the early and proper Use of this essential Salt of Rue, with warm White-Wine Vinegar, which operates so remarkably by insensible Perspiration, bids very fair to be that peculiar and proper Alexipharmic of the Plague and pestilential Fevers, so much desired by Sydenham.

We are moreover led to think our essential Salt with warm White-Wine Vinegar, the peculiar and proper Alexipharmic of the Plague, from comparing its known and surprising Virtue in promoting insensible Transpiration, and altering the Quality of the Blood; with the true Genius of that Fever called



called the *Plague*. Again, this *Remedy* also seems to be the true *Mean* between *Sydenham's* above-mentioned *Methods* of curing the *Plague* by *Bleeding* and *Sweating*; and may reasonably be expected to answer all the good *Ends* of those two *Methods* of Cure; keeping us free, at the same Time, from the *Inconveniencies* each of those *Methods* of large *Bleeding*, and *profuse Sweating*, are allowed to be liable to. For by the *Method* and *Remedy* here proposed, the *Danger* of *weakening* the *Powers* of the *Faculties* by large *Bleeding*, is avoided on one Hand; and also the *great Heat*, and *thickening* of the Blood often brought on by *strong Sudorifics*, on the other Hand. And as we have *innumerable Experiences* of its great Success in the Cure of *Fevers* universally, from this its most *eminent Faculty* of altering the *Quality* of the Blood, and promoting *insensible Perspiration*; we cannot but very reasonably hope, that our *Remedy*, duly administered with warm *White-Wine Vinegar*, and a proper *Regimen*, diluting well with *Sage Tea*; may prove most successful in the Cure of the *Plague* and *pestilential Fevers*: And tho' the *Medicine* is *simple*, yet no wise Man will, we think, object to it on Account of its *Simplicity* only.

THERE are, indeed, many *Circumstances* and *Accidents*, which may, and do frequently occur, in respect to Patients visited with the  
*Plague*,

Plague, which would be endless to mention. However, the *judicious Physician*, by diligently observing, and comparing the several *Phænomena*, or *Appearances* of his Patient's Disorder; by carefully *recollecting* the *Experiments* and *Observations* of those Physicians, who have *successfully* practised in *Times of Pestilence*; and, lastly, by strictly regarding the Things *hurtful* and *useful* will easily be directed in the *prudent* and *safe Management* of his Patient afflicted with the *Plague*: Which, tho' a *very terrible Disease*, would not be, by a great deal, so *destroying*, were that great Rule of *resisting* in the *Beginning* strictly observed. For as we find in all the *Records* of the *Plague*, that *Methods* and *Medicines* have proved very *successful*, even when the *Distemper* has gathered *great Strength*; how much *more Success* might therefore be *reasonably expected*, would *People* be careful to apply *early*, and in the *weaker State* of the *Plague*? In the last *Plague* of *London*, there did not die above *four* a *Week*, for *half* a *Year* together; so that there was *timely Warning*, both for *Preservation* and *Cure*; and as it is not *often* that *Plagues* *kill suddenly*, there is no *Doubt* to be made, but *Multitudes*, in *Times of Plagues*, have been *lost* for this *Reason* only, that *proper Means* have not been *used in Time*.

ALL the Ways of accounting for the spreading of the *Infection* of the *Plague* by *Hypotheses*

*theses and Speculations*, seem vain and hurtful: And tho' *ingenious Men* may give very *plausible Accounts*, yet those Accounts, by a *more ingenious Man*, may soon be overturned by another *Hypothesis*; till a *Writer still more ingenious* may destroy that; and so we may be vainly *amused on*. But *Facts* are *convincing*, and must *determine in this Affair*; and from *them only* we ought to ground our *Opinions*, and form our *Methods of Prevention and Preservation*. And tho' we are well aware, that the *current Opinion*, thro' *Prejudice and Prepossession*, is against us; yet the *many Facts* we have produced, as an *Historian*, when *duly weighed*, will enable every one to form a *truer Judgment* about the *spreading the Infection* of the Plague; and *proper Methods of Prevention and Cure*: And will, moreover, we apprehend, prove *Matter of great Consolation*, because it cannot fail to *lessen the unreasonable and excessive Fears* of the People. For these *Facts* do *plainly shew*, that we are not in any *great Danger* of being *visited* with the Plague from *foreign Parts*.

AND with regard to the commonly received Opinion, that there never happen'd *two Plagues alike*; which is so apt to increase the *Anxiety* of the People, who from thence infer the *great Difficulty*, and *Uncertainty* in *curing the Plague*; we would hope that what we advanced above, may remove that *unreasonable*



*reasonable and hurtful Opinion*: But for the greater Satisfaction of our more *learned* Readers, we have this farther to add, *viz.* That, in our Books of *Physic*, we are *fully and plainly* taught how to *investigate* and find out, the *Nature* of every Distemper: So that if, at any Time, an *altogether new* Distemper should arise among us, HIPPOCRATES, CELSUS, LOMMIUS, SYDENHAM, and Others, do plainly direct our Enquiries to the *true way* of coming at the *Nature* of such new Disease. For in order to cure any Disease, after the most *natural, easy, and practical* way; they have *instructed* us, how to *collect* the most *constant Symptoms* and *Effects* of the Disease; and clearly showed us, how we may, with the greatest Certainty, *DISTINGUISH* the *true Marks* or *Signs* of the Disease: Namely, those which are *always present* from the *Beginning* of the Disorder, and *grow up* with the Distemper to its height; and which *abate* also, and *vanish* with the Disease: And these *Marks* and *Signs* carefully *distinguish'd* from all the other *casual* or *accidental* ones, how many soever they may chance to be, do naturally lead us into the *true Genius* of the Distemper. By this Method then, the *Nature* of the *Plague*, as well as of all other Distempers, may, by a *judicious* and *careful* Application, be readily found out; and from hence we are directly led to the *proper Indications* of Cure: And having in *this Manner* got acquainted with

with the *true Genius* of any Distemper we are about to cure, we shall not find it a very difficult Task to form a *proper Method* of Cure, for *every curable* Disease, which may at any Time happen; and that, to the *Honour* of the Physician, and the *very great Comfort* of the Patient.

HERE, we see, that if, *even an altogether new and unheard of* Distemper, should at any Time appear among us; the above-mention'd Method, of *judiciously collecting, examining, and DISTINGUISHING* its Symptoms, will be found the *sure way* of coming at the *Nature or Genius* of such *new Distemper*; having at the same Time a due Regard to the *Constitution* of the *Air*, the *Age, Temperament, &c.* of the Person affected. These Things being carefully observed, the bountiful Productions of *divine Providence*, will abundantly supply us with *proper and efficacious Remedies*, for performing the Cure, when the Disorder itself is *curable*. And here, by the Way, it may not be amiss to observe, (what well deserves to be remember'd by every one) That, were it possible to find out an *Universal Remedy* for the Cure of *all Distempers*, the *HOW*, and the *WHEN*, in applying this *supposed Remedy*, could never be attained to, but by the *previous Knowledge and Learning* above-mentioned. Hence we see, how *hurtful and destructive*, to the *Health* of Mankind, the *very best of Medicines*

cines may prove, in the Hands of the *unskilful* and *ignorant Pretender*; it being an *established* and most certain Truth, that, *without the perfect Knowledge of administering Medicines in the most PROPER Dose, and at the most PROPER Times of the Disease*, those Medicines cannot but prove of very *uncertain Good*, if they do not produce *much Injury*; at least, the more *efficacious* the Medicine, the greater will be the *Hazard*. 'Tis the *Judgment* therefore of the *learned Physician*, that must *direct* and *determine* in this Point, to the *Benefit* of the Patient: And to this great Truth, I flatter myself, every prudent, considering Person, will readily agree. And indeed, the *Practice* of *Physic*, in the Hands of *judicious* and *learned Physicians*, is by no means so *precarious* and *doubtful*, as the *unthinking* sort of People are apt to imagine.

By what we have advanced in this Treatise, it appears, That the *great Business* of the *Physician*, is, perfectly to *know* the *Distemper* he is about to *cure*, and the *Force* and *Efficacy* of the *Medicines* he intends to administer respectively; and if he already knows, or can discover by *Reason* and *Practice*, the particular Ways in which the Medicines he makes use of *will act*; he will thereby be instructed, when *one Method*, or *any one Medicine* is most *properly* administered; and *why* it must be *continued* or *laid aside*: Which is the *Sum* and *Substance* of *Physic*.  
But



But then, how *many Things* are necessary to be learned ; how *much Diligence* in Inquiry ; how much *Affiduity* in Observation is to be used, before this great and *valuable Knowledge* can possibly be acquired ? And *those* who imagine they may become Physicians by a much easier and shorter way, or that by the Strength of a *Nostrum* or two, they may commence great Doctors, as it were *per Saltum* ; these will soon find, if they have any *Sense* or *Honesty* left, that they have taken a *terrible Leap in the Dark*.

'Tis observed in *Experience*, that sometimes the *particular* Distemperature of the *Air*, infects *human Bodies* only. Again, it shall only infect *Animals*, sometimes of *one Kind*, and sometimes of *another* ; and of late, we have had a very fatal Experience of a most raging *pestilential* Fever among our *Horned Cattle*, from a particular *Polution* in the *Air* : And what *Confusion* of Advice, and *melancholly Destruction* have we been Witnesses of, in the present raging Sicknes among the *Cattle*, except in some few Instances, where the *rational* Means of Cure have prevailed ? Whereas, had the rational Means *generally* taken place, which has been found *effectual*, Multitudes of our Cattle would in all likelihood have been preserved, that are now lost : For where *Bleeding* has been *properly* used, in the very early Time of the Distemper, and the Cattle have been *housed*, and treated

with *warm Masbes*, injecting Glysters occasionally, of the Decoction of Bran, with the Addition of Linseed-Oyl, and forbearing dry Meat for a Season; and when, after this, *cooling Purges* have been administred, at proper Intervals, and they have been *Rowell'd* in the *Dew-lap*, &c. the Cattle thus treated, have generally done well. But unless this proper Care be taken, especially *Bleeding*, in the very *first* Days of the Disorder, the Opportunity of curing, is for the most part lost: For when the Distemper is *suffered* to get a Head, there is little Hopes of a Recovery; this *Sickness* among the Cattle, being *evidently* a most *inflammatory* and *pestilential* Fever, admitting of no Delay: For if once the Inflammation be suffered to form, or fix on the *Lungs*, and other *Viscera* or Bowels, very little *Hopes* is then left.

Now, had *learned Physicians* been properly appointed to make a strict Enquiry into the *Nature* of this *particular Sickness*, which has so long and so terribly raged among the Cattle; and had all *Farmers*, *Cow-keepers*, and other *Owners* of *horned Cattle*, been obliged to submit to the Directions of such *appointed Physicians*, and that at the *Public Expence*, I make no doubt, they would long ago, have *discovered* the *Nature* and *Genius* of this *fatal Illness*; and of Consequence been directed to an *effectual Method* of Cure: But for want of such proper *Authority* and  
*prudent*

*prudent* Care, *Quackery* has altogether shamefully prevail'd, and the *rational Means of Cure* been neglected, to the exceeding great Damage of *Particulars*, and the *Public* in general.

THE *Owners* of *Cattle*, indeed, have here done by their *Beasts*, what they, and too many others, (who should know better) generally do by themselves, in almost all Kinds of Illnesses; that is, they have flattered themselves, that their *Cattle* were not yet very bad, delaying the Means of Cure, with the Hopes that the Disorder might of itself go off again, by only waiting awhile; and in case it should not, they were confidently assured, that *such* and *such Remedies*, every where recommended to them, of most excellent *Virtue*, would not fail of curing. And thus, by this dangerous delay, and a fruitless Round of vain, impertinent, and foolish *Trials* and *Experiments*, 'tis no Wonder their *Cattle* were lost in the End: For in all acute Disorders *whatever*, unless the proper Means of Cure, are used in the very Beginning of the Illness, little or no Good can reasonably be expected: Because when once the *Inflammation*, thro' Neglect or ill Treatment, is formed on any of the *principal Bowels*, (which very soon happens in these acute Cases) little Hopes of a Recovery is to be expected. Ought not therefore, the fatal Effects of our neglecting the most proper Means of curing,  
and



and putting a Stop to this *destructive* Distemper among the Cattle, and of trusting to every idle and *random Receipt* in our *daily News-papers*, to be a sufficient Warning; and incline us to be more careful in making a *proper Provision*, against that great Evil of *Quackery*; and that *amazing Supineness* and *Backwardness* of the People, in consulting their own Good? Or shall we still wait for more *dreadful Effects* of our *Folly* and *Infatuation*?

SHOULD it please God, for the *Punishment* of our Sins, to permit such a *Constitution of Air*, to arise among us, as might produce the *Plague of Pestilence*, whilst that greater *Plague of Quackery* is thus raging in our Nation, what *inevitable Confusion* and *Destruction* must the People needs be liable to? All the *Plagues* we have ever had, have not destroyed so many Lives as the constant and most pernicious Effects of the prevailing Evil of *Quackery* alone, has done in this Nation. And should ever that *Evil* be suffer'd to add Fuel to the Fury of the *Plague*, how *dreadful* would the Consequence be, how *inexpressible* our Miseries? But we hope better Things.

IT is, I think, generally allowed, that *all Plagues of Pestilence*, come, either immediately from God, or by his Permission: From those which the *Almighty*, in his just Anger, is pleased to send on a Nation as a  
*Scourge,*

Scourge, we can only be secured by amending our Lives, and living for the future, in a continued due Regard, and reverential Fear of the most awful Majesty of the divine Being; endeavouring, at the same Time, to the utmost of our Power, to obey all God's Commands. This is the only sure Preservative, this the only Remedy, against those Plagues of Pestilence, which Almighty God, in his Anger, sends on a Nation, as a particular and just Punishment for the great and obstinate Wickednesses of its Inhabitants. As to the other Plagues of Pestilence, which for wise Ends, divine Providence sometimes suffers to come on a Nation; we may reasonably hope for a Blessing on our Endeavours, and that, if prudent and rational Means are timely made use of for Prevention and Cure, they may prove successful: And as Prevention is better than Cure, it ought to be our chief Aim, as early as possible, to destroy the Infection in the Air, as we have hinted above; even as soon as the least Marks of the true Plague is discovered: For could we be secured from unwholsome Air, we need never fear the spreading of the Plague. And tho' it should so happen, that some of the People should become infected by the pestilential Air, during the proper Means used to correct and destroy that Pollution in the Air; it is still Matter of some Comfort, that we are not wholly left without a Remedy, even  
in

in that Case; for the *Records* of *Plagues* mentioned above, do amply furnish us with *successful* Means of cure, in *many Kinds* of *Plagues* of *Pestilence*: So that if the *Sick* do not neglect to apply in Time, they may reasonably hope for a Cure, from the Administration of *proper* Remedies, directed by the *Judgment* of learned Physicians. But unless an effectual Stop be put to the prevailing Humour of *Quackery* among the People, and the *unsufferable* Insolence of *Venders* of their *Nostrums* and *infallible* Medicines, so called, the *Skill* of the Physician can be of little or no Service to the People; and would it not then, be very natural to suppose, that all the *learned* Physicians, might, as soon as possible, *secure* themselves, and abandon the People to their own obstinate and destructive Folly? But we trust, our *Guardians* may over-rule this Madness of the People, for thus *cheating* themselves of their *Money* and *Health*, by considering, that an *unskilful* and *promiscuous Use*, of even the *very best* Medicines, cannot but be attended with the worst of Mischiefs, and rarely with any good Effect; more especially in so very *acute* a Distemper as the *Plague*. We would therefore earnestly wish, as a Matter of the *utmost* Consequence, that the present *Plague* of *Quackery*, which has so long and so shamefully raged in our *Nation*, may be *timely*, *prudently*, and *effectually* stopped; lest at any Time  
it



it should add its most *pernicious* Effects to the Plague of Pestilence; and so, by joyning both their Forces, become the Means of a most *unspeakable Destruction*, among our *fellow Creatures*, and altogether deprive them of the *rational* Means of Recovery: And we doubt not, but the *Goodness*, the *Wisdom*, and *Power* of the *Legislature*, will readily concur, with the *prudent* Measures of *learned Physicians*, for preventing as much as possible, such great *Calamities* from befalling the *People* of this Nation: Who have an *undoubted Right* to all the Care and Protection, that the *Guardians* of their Lives and Fortunes can *reasonably* procure them. And upon *proper* Application from our *Royal College of Physicians*, can it be imagined, that the *Wisdom* and *Humanity* of our *Governors*, will neglect to lend their *utmost Assistance*, for the *Preservation* of their *own* and the *Peoples Health*? Nothing sure can be more worthy their *serious Consideration* and *Care*, than the Means of *preserving Health*, that *inestimable Blessing*, which we must all allow to be the *First Ground*, and *most necessary Ingredient* of every Enjoyment of Life: For without *Health*, there can be no *true Relish* of any other Enjoyment. Wherefore since *Health*, is the very *Foundation* of *temporal Happiness*, the due Means of *preserving It*, and of *restoring It* when lost, cannot possibly by *wise* and *considerate* Persons, be

ever esteemed a Matter of *light* Concern. We may therefore be assured, on a *proper Remonstrance*, that the *Wisdom* and *Goodness* of our *Superiors*, will most readily assist with their best Endeavours, (what to them shall appear most fitting,) towards *rectifying* the *present very bad State of Physic* in our Nation; and prevent as much as may be, the *innocent* People from falling into the Hands of the *infallible Destroyers* of Health. Many of the *Medicines* indeed, given as *Nostrums*, and advertised as *infallible*; we very well know, are taken from the *Prescriptions* of *eminent* and *learned Physicians*; which these *Destroyers of Health*, in some Measure *disguise*, and then, call them after their *own Names*, in order to *deceive* the People into an Opinion of their great Skill; and entitle themselves to *Patents* and *Rewards*. But who sees not, that these *Remedies*, *excellent* and of *great Efficacy*, if *judiciously* administred, may prove, by a *promiscuous* and *unskilful* use, of the utmost Hurt and Damage to Mankind? Thus, are the *Instruments of Health*, *wickedly wrested* out of the *Physicians Hands*, and what was *contrived* and *design'd* by them, for the *public Good*, rendered by this great *Abuse*, a *public Mischief*; and a *salutary Remedy*, is turned into a *Poison*, by the *random Use*, and *improper Application* of it.

BUT it may here, be said, That *several good Remedies*, are found out by *Chance*;

some

some perhaps, by the *Industry* and *Ingeni-  
 ty* of Persons not bred to the Practice of  
*Physic*; others again, are found out by the  
*diligent* and *laborious Researches*, and *Expe-  
 riences* of the learned and judicious Physician;  
 all which Remedies, may become the *Pro-  
 perty* of Persons no way skill'd in the Prac-  
 tice of *Physic*; and shall the *Possessors* of  
 these excellent Remedies loose the *Profit* of  
 them, and the *Public* the *Benefit* that might  
 be received from them? Would not this be  
 very *unreasonable*? We think it would: And  
 do most sincerely wish, that some *proper  
 Method* may be taken, whereby the Pos-  
 sessors of *such Remedies*, may have their due  
*Reward*, and the *Public* the *real Benefits*  
 of them, free from the *mischievous Effects*,  
 of a *random* and improper Use of them. And  
 here, we beg leave, humbly to offer, (by  
 way of *Hint* only) at an Expedient, where-  
 by *Nostrums*, and Remedies of great *Virtue*  
 and *Efficacy*, may be *safely* and *beneficially*  
 administred, for the *Service* of the *Public*,  
 and to the *Satisfaction* of the *honest*, and  
*private Possessor*; which *Hint* is as follows:  
*Namely*, That if any one is *really* possessed  
 of any *NEW Remedy* of *extraordinary Efficacy*,  
 in any *one Distemper* whatever; or has  
*greatly improved* any already *KNOWN Medi-  
 cine*, by making it *more effectual*; or has  
*applied* it, with *extraordinary Success*, in *In-  
 stances* not known before, or the like; then  
 let



let the Possessors of *such excellent Remedies*, faithfully relate all the *Histories* of their great *Successes*, to a *Committee* of the *ablest Physicians*, and other *learned and judicious Gentlemen*, appointed to take such *Examinations*: And if on fair and repeated *Trials*, those Remedies shall be found to answer: Then, whether they be *new Remedies*, or known ones, *greatly improved*; let the Possessors of *such Remedy or Remedies*, receive a *suitable Reward*, for the *Discovery* of them, at the *public Expence*; and these Remedies be forthwith carefully registred, in a *public Storehouse* of *Physic*, and none but *Physicians* be allowed to direct the *Administration* of them. And thus the Possessors will have *their Reward*, and the *Public* the *real Benefit* of all such *singular Remedies*, void of their *ill Effects*; And the Remedies themselves, the *Chance* of a *greater Improvement* from the *Judgment* and *Skill* of *learned Physicians*,

We doubt not but every *candid Reader* will readily perceive, that, throughout our *whole Treatise*, we have *no other End* in View, than a *laudable Desire*, and *Hope* of promoting the *general Good* and *Welfare* of the *People*; a *Duty* very becoming every *faithful Subject* in his *particular Calling*.



